THE PEDAGOGY OF ST. PAUL

HOWARD TILLMAN KUIST

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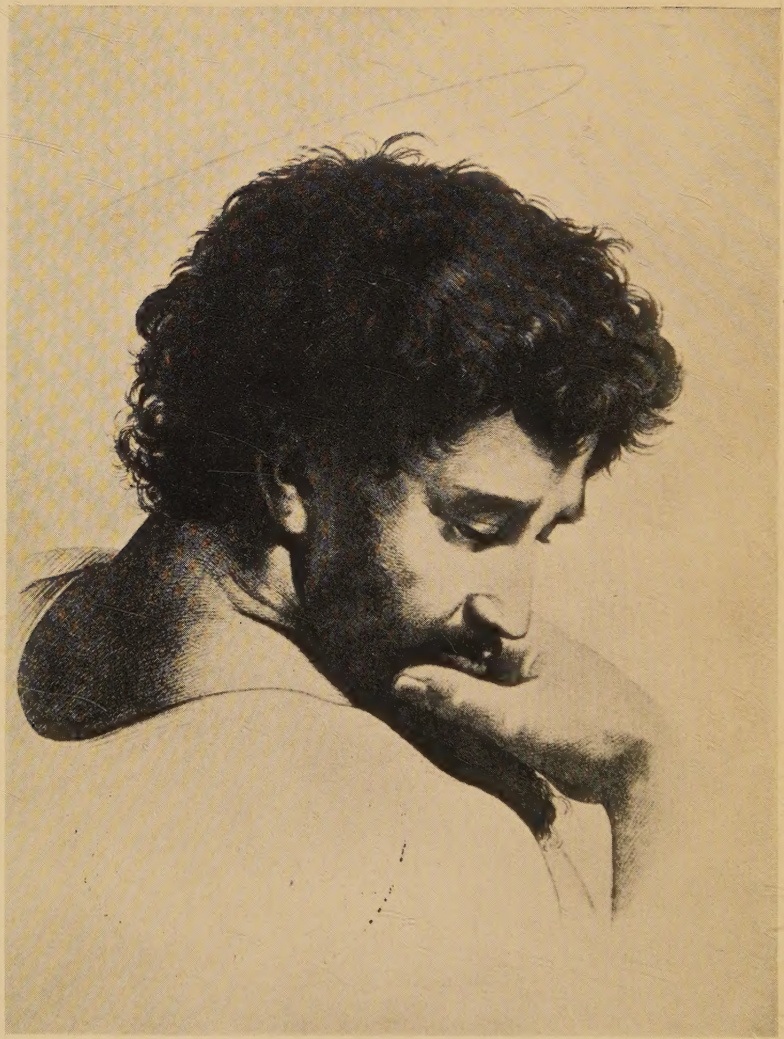
HOWARD TILLMAN KUIST, A.M., PH.D.



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HEAD OF ST. PAUL
From painting by Raphael

THE PEDAGOGY OF ST. PAUL

BY

HOWARD TILLMAN KUIST, A.M., PH.D.

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Dedicated to

HERMAN HARRELL HORNE

Educator—Teacher—Friend

Who First Suggested the Present Study

and

Whose Guidance Has Been a Constant Inspiration

FOREWORD

By HERMAN HARRELL HORNE, PH.D. [HARV.]
Professor of The History of Education and The History of Philosophy, New York University

There are those who say frankly that religion has no place in education, that education should be concerned with facts, not with faith. Many educational writers imply the same by omission of all references to religion in education. Such a view is short-sighted, in that it fails to see religion as a part of life, man as an heir of eternity, and the Scriptures as a portrayal of life in true perspective.

The field of what may be called Biblical Pedagogy is practically an unworked mine. A few rich nuggets of rare promise have been turned up here and there, an earnest of many discoveries sure to reward the worker who digs zealously. The Proverbs, the Psalms, the Prophets, the Law, the Gospels, the Epistles, are veritable treasures of educational wisdom. These writings have nourished the souls of peoples for hundreds of generations. They are literature of power rather than information. Their content, their aim, their methods await exploration, discovery, analysis, and presentation. The worker finds richest return both for himself and his readers. The Bible is the greatest collection of educational masterpieces we possess. Our very appreciation of the tutelage of Scripture has perhaps led us to neglect its pedagogical study.

The most influential figure in human history, next to Jesus of Nazareth, is probably Saul of Tarsus. He became the accepted expositor and interpreter of

Christianity. He did not lay a new foundation but he built upon the foundation laid by Jesus. Though some have gone so far as to regard him as the real founder of Western Christianity, he did not so regard himself, teaching instead: "Other foundation can no man lay than is laid in Christ Jesus." St. Paul helped to give to Christianity what was essential if it was to become a system of thought and a practical working organization as well as the life of God in the soul of man. Let any reader say something about Christianity and he is likely to find himself, perhaps unconsciously, quoting the phrases of Paul. Try it! At the moment it occurs to me to ask, "What is Christianity?" and the answer comes: It is "the life hid with Christ in God."

The author of the present work, Dr. Howard Tillman Kuist, sees that education without religion is incomplete,—lacking in dynamic and in goal. He also sees that the Bible is the source-book for much that is best in modern educational theory and practice. He also recognizes in St. Paul a master teacher second in greatness only to the Master himself. He brings to his study a first-hand knowledge of his Greek New Testament, a scholarly technique of investigation, organization, and presentation, and a readable, interesting, literary style.

The critical reader will sense here a contribution of first importance among available literature to our knowledge of "the Pedagogy of St. Paul." Let no reader be deterred by the practical term "Pedagogy" in the title, doubtless used for alliterative reasons, from seeking here the profoundest possible educational insight concerning man's wisest way of reaching his greatest goal,—the knowledge of God and the service of mankind.

What influences shaped St. Paul as a teacher? What are his qualifications as a teacher? At what did he aim as a teacher? What are the psychological

elements in his appeal? What methods did he use? What results did he accomplish? How should his pedagogy be evaluated? What literature is available on this subject? What similar studies are possible? The interested reader will find answers to these questions, and many similar ones, in the following pages. Especial attention is directed to the treatment of Romans 1-8 in Chap. VIII.

The subscriber esteems it a distinct privilege and honor to have his name associated with this masterpiece of scholarship in dedication and sponsorship. Each week during the winter of 1923-1924 our Seminar in the History of Modern Education would be thrilled with the exhibit of latest findings in this virgin mine. He confidently promises and predicts that all those who sense their indebtedness to the great "Apostle to the Gentiles" will be grateful to Dr. Kuist for this new and valuable portraiture of him as a teacher of the human race.

HERMAN HARRELL HORNE.

New York City.

INTRODUCTION

In the preface to his recent volume (1923) entitled, "The Apostle Paul and the Modern World," Francis G. Peabody calls attention to the fact that "The Library of the Theological School in Harvard University contains more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has an important place." As a brilliant gem excites interest and invites the closest scrutiny, so does the personality of the great apostle. His influence has spanned twenty centuries and encircles the globe.

What place then is to be assigned to him in educational history? Or, Is the Apostle entitled to recognition as an Educator at all? True it is that he did not discuss pedagogy, but of necessity he was faced by pedagogical problems! The purpose of this study is to bring together, somewhat more fully than can easily be found in one place elsewhere, the material for making an estimate of the man from a pedagogical point of view. The problem briefly stated is this: In the light of his times and his life work, what can be learned regarding the origin, nature, results and value of his pedagogy?

It may be asked whether such an inquiry is worth undertaking. Pasteur is said to have glowed with enthusiasm whenever he read the life of an illustrious person, and was kindled with the ambition to imitate him. He once said: "From the lives of men who have marked their passage with a trail of enduring light, let us piously gather, for the benefit

of posterity, every detail, down to the slightest words, the slightest acts calculated to reveal the guiding principles of their great souls." [1]

Paul was a great soul who devoted himself with whole-hearted enthusiasm to teaching and influencing men. That he succeeded is written boldly on the pages of history. It is in the detail of his life experience as exhibited in his words and acts that we should discover how he taught and influenced men.

It is not at all surprising to find instructive "teaching situations" [2] in his career, *e. g.*, at Antioch of Pisidia,[3] and on Mars Hill in Athens,[4] from which one may learn with profit how he sensed problems, found points of contact, secured interest, and captured attention; how he framed and called forth questions; how he drew conclusions and shaped his appeals. In short, certain principles of modern pedagogy are discernible in his contacts, which invite most thoughtful study.

Our present interest therefore is rather in St. Paul the teacher, than in the teachings of St. Paul. As an embodiment of Hebrew education; as a reflection of that which was best in Greek culture in the first century; as a Christian teacher and traveler in the Roman world, St. Paul in his manifold experiences furnishes a study of genuine interest and of practical worth to the Educator.

The following chapters have been worked out inductively. The historical sources of his racial heritage and educational environment were first investigated, then "the cameo-like pictures of St. Luke and the self-revelations of St. Paul's Epistles," [5] in their original Greek setting were examined

1 Albert Keim and Louis Lumet: Louis Pasteur. Published by Stokes, New York, 1914. Cf. title-page.
2 Horne: Jesus the Master Teacher. Published by Association Press, New York, 1920, which is largely the inspiration of the present study. Cf. pp. 1-3.
3 Acts 13 : 13 ff.
4 Acts 17 : 16-34.
5 Stalker: The Life of St. Paul, p. 169.

for evidence of his qualifications as a teacher, his pedagogical aims, his educational views, psychological elements in his appeal, his pedagogical methods, and the results of his pedagogy. A critical estimate of the facts thus secured has led to a conclusion concerning his rightful place in educational history.

"Thou therefore that teachest another, teachest thou not thyself?" This question propounded originally to the Romans (2:21) is pertinent to-day and always will be. The Pedagogy of St. Paul though actually wrought out in a generation endures forever.

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THE PEDAGOGY OF ST. PAUL

THE PEDAGOGY OF ST. PAUL

Chapter I

THE SOURCES OF ST. PAUL'S PEDAGOGY

1. Racial Influences.

Saul of Tarsus was conspicuously a son of his race. He could well say that he was a Hebrew of the Hebrews.[1] He had advanced in the religion of the Jews beyond many who were of equal age with him in his nation, being more exceedingly zealous than they of the traditions of his fathers.[2] His whole training had been geared to the watchwords, "Learn—teach; teach—learn."[3] To him, as to all the sons of Israel, piety and education were inseparable.[4] Education was the handmaid of religion; religion was the sponsor of education.

The principles of his religion and his education were the product of a remarkable history and are preserved in a unique literature. A study of this literature should reveal to us some of the sources of his pedagogy. The Bible as a whole may be described not only as "centuries of intense religious experience made poignantly articulate";[5] it is an educational code, and its history is a history of edu-

1 Phil. 3 : 5. Contrary to Kauffmann, *Jewish Encyclopedia*, Vol. XI, p. 79, who rigorously contends Saul was a Hellenist, not a Hebrew scholar, and refers to Phil. 3 : 5 as "a rather unusual term, which seems to refer to his nationalistic training and conduct." (Cf. Acts 21 : 39 ; 22 : 2.)
2 Gal. 1 : 14.
3 Deutsch, Literary Remains, p. 139.
4 Wellhausen, *Israelitische und jüdische Geschichte*, p. 159.
5 Hough, Life and History, p. 56.

cation.[6] "The genius of the Hebrew lay in his masterful absorbing function, by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He religionized everything into an ethical monotheism and preserved it immortally in a book, and with his pedagogical instinct, made his Holy God the world's Educator."[7]

Saul had inherited from his race a strongly didactic nature. He was true to type. Edersheim's characterization of this "peculiar people"[8] well befits him: "Excitable, impulsive, quick, sharp-witted, imaginative; fond of parable, pithy sayings, acute distinctions or pungent wit; reverent towards God and man, respectful in the presence of age, enthusiastic of learning and of superior mental endowments, most delicately sensitive in regard to the feelings of others; zealous; with intensely warm Eastern natures, ready to have each prejudice aroused, hasty and violent in passion but quickly assuaged."[9]

He fell heir to a unique educational ideal.[10] As a Pharisee[11] he was brought up to consider the study and observance of the Laws of Jehovah as the supreme aim in life. "The honor of father and mother, acts of benevolence and kindness, hospitality to strangers, visiting the sick, devotions in prayer, promotion of peace among man and man, and study in general (remain intact against the

6 See Imber, U. S. Commissioner of Education Report, 1894-95, Vol. II, p. 1802.

7 Simon, The Principle of Jewish Education in the Past, p. 8.

8 Deut. 14 : 2.

9 Edersheim, Sketches of Jewish Social Life in the Days of Christ, p. 89.

10 This ideal has been variously described: Güdemann, *Jewish Encyclopedia*, Vol. V, p. 42, calls it "Moral and religious training." Simon, The Principle of Jewish Education, p. 9, calls it "Religious culture." Imber, U. S. Commissioner of Education Report, 1895-96, Vol. I, p. 701, describes it as a "sleepless care over the culture of the spiritual sense." Swift, Education in Ancient Israel, p. 62, sums it up in one word, "Holiness." Edersheim, Sketches of Jewish Social Life, p. 124, says, "To the pious Jew the knowledge of God was everything; and to prepare for or impart that knowledge was the sum total, the sole object of his education."

11 Acts 26 : 5; Phil. 3 : 5.

exigencies of the world to come), but the study of the law outweighs them all."[12]

This fundamental aim was to be attained, according to Josephus, by instruction in words and by exercises in practice.[13] The method of Saul's education thus combined the theoretical and the practical, learning with doing. It made its appeal *to* the whole man: to the spirit—"The fear of Jehovah is the beginning of knowledge";[14] to the mind —"First learn, then understand";[15] to the body—"Not learning but doing is the principal thing."[16] It therefore called for a response *from* the whole man: the emotions, the intellect, and the will. It involved feeling, thinking, acting. His education had sought not only to combine instruction in the *positive truths* of the ancestral faith with preparation for the practical duties of life,[17] but it also had made these positive truths the controlling and dominating discipline both of the theoretical and the practical. It was religio-centric! Saul had therefore inherited the unique contribution of ancient Israel to the treasure-house of education, namely, the principle of religious culture as the organizing center of all education, and as the ruling discipline for the cultivation of character and life.[18]

In his reverent survey of the history of his race

12 Tract Kiddushin, fol. 39B.

13 Shilleto, The Works of Flavius Josephus, Book II, pp. 242, 243. Josephus points out that various nations have chosen one or other of these methods: "Thus did the Lacedæmonians and the Cretans teach by their exercises in practice, and not by words; while the Athenians and almost all the other Greeks made laws about what was to be done or left undone, but neglected exercising people thereunto in practice. The Jews carefully joined these two methods of instruction together; for he (Moses) neither left these exercises in practice to go without verbal instruction, nor did he permit the hearing of the law to proceed without exercises in practice." (Against Apion.)

14 Prov. 1 : 7; cf. 9 : 10.

15 Tract Shabbath, 63a.

16 Tract Aboth 1 : 17.

17 Kennedy, *Hastings' Dictionary of the Bible*, Vol. I, p. 646.

18 For a succinct discussion of this point as it is related to the History of Education and the Modern Ideal, cf. Simon, The Principle of Jewish Education in the Past, p. 7 ff., paragraph beginning "Out of this has grown our Modern Educational Ideal," etc. Cf. also S. S. Laurie, Historical Survey of Pre-Christian Education, Introduction, pp. 65-78.

Saul could not but have been appreciably influenced by the personalities and principles of the great master teachers of his fathers. What a succession of teachers Israel had! They represented almost every type of leadership among his people: the Legislator, the Priest, the Psalmist, the Prophet, the Scribe, the Wise! Their combined contributions to the cause of moral and intellectual culture provide "a catena of pedagogic principles without a parallel in ancient literature."[19]

There was Moses, who won for himself the well-deserved title, "The Father of Wisdom."[20] He possessed forty-nine of the fifty divisions of wisdom. His personality fairly radiated the truth which he communicated.[21] As the mouthpiece of Jehovah,[22] he taught "by the power of a tremendous and impressive example,"[23] in public[24] and in private,[25] by word[26] and symbol,[27] by command[28] and by act.[29] He sagaciously sensed the significance of critical situations, and courageously shaped them to beneficent ends.[30] To every Israelite he was as a prince among teachers.[31] He was Israel's greatest schoolmaster. His influence on Saul's pedagogical sense, therefore, was not a little. Paul refers to Moses (or quotes him) twenty-five times. When he stood before King Agrippa[32] he based his defense on the fact that he

19 Kennedy, *Hastings' Dictionary of the Bible*, Vol. I, p. 646.
20 Lauterbach, *Jewish Encyclopedia*, s. v. "Moses: Personal qualities." (Reference also to Megillah 13a; Leviticus Raba 1:15.)
21 Ex. 34:27-35. Some one has defined Education as "The communication of the truth by the contagion of personality."
22 Ex. 3:14; Deut. 4:14. Constant repetition through Pentateuch of such phrases as, "Thus shalt thou say"; "Thus saith Jehovah"; and "As Jehovah commanded Moses, so did he," etc.
23 Numbers 12:3, 7; Heb. 3:2, 5. Cf. Simon, The Principle of Jewish Education, p. 21.
24 Ex. 19:7-25; 24:1-11; 32:3-35; Deut. 32, 33, etc.
25 Lev. 16:1-5 ff.; Numbers 6:22-27, 8:1-4 ff., etc.
26 Ex. 19:1-6; Deut. 1:1, 9-17; 4:1-24, etc.
27 Ex. 7:8-13; 17:14-16; Numbers 15:37-41; 17:1-11.
28 Ex. 14:10-31; 20:1-17; Deut. 1:18; 5:1-21, etc.
29 Ex. 15:1-18, 22-26; 17:1-7; Deut. 15:17-19, etc.
30 Ex. 32:21-35; Numbers 16:1-50 (in this case "Morale"), etc.
31 Cf. Laurie, Pre-Christian Education, p. 66. "Moses was the greatest of schoolmasters."
32 See Acts 26:22.

"stood unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come." To Saul, Moses as a teacher, "mighty in his words and works," was significantly real.

The Priests exercised with their priestly function a powerful educative influence. Their long spotless linen robes [33] and solemn bearing [34] clothed them with peculiar dignity. They projected the spiritual into the secular and the secular into the spiritual (sometimes at the baneful expense of the spiritual).[35] When they were faithful in teaching ordinances,[36] the law of Jehovah, worship,[37] and the fear of Jehovah,[38] they "strengthened moral conscience, softened public manners, and educated society." [39] They taught by symbol and ceremony,[40] by giving practical advice,[41] and in presiding over judicial matters.[42] Their appeal was not so much to the conscience as to the feelings; not so much to the imagination as to the emotions.[43] On this basis they sought to educate the will. "Keep the Law, carefully observe the ceremonies," was their never varying exhortation to the nation and individual alike.[44] They added their speech to the educative voices of the past that rang in the ears of Saul of Tarsus. But they exercised their influence on Saul also, in person. "Then Paul took the men, and the next day, purifying himself with them, went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them." [45]

No less was the educative influence of the Psalmists. It was in the sublimity and tenderness of ex-

33 Ex. 28 : 39-43.
34 Ex. 29 : 1-9 ; Lev. 8 : 1 ff.
35 Jer. 5 : 30, 31.
36 Mal. 2 : 1, 5-9.
37 Deut. 33 : 10.
38 II Kings 17 : 27-28.
39 Stade, quoted by Montefiore in Laurie, Pre-Christian Education, p. 72.
40 Ex. 29 : 38-46 ; Lev. 9 : 22-24.
41 Lev. 10 : 11 ; Deut. 31 : 9-13.
42 Deut. 17 : 8-13.
43 Simon, The Principle of Jewish Education, p. 19.
44 Kent, The Wise Men of Ancient Israel and Their Proverbs, p. 13.
45 Acts 21 : 26.

pression of the Psalms that Saul learned and was prepared to teach the "universal language of religious emotion."[46] "The beauty of image, boldness of expression, and the brevity and elegance of Hebrew poetry would render it wonderfully suitable to the romantic fervor of the youthful mind, more especially as to those characteristics are added, with uncommon freedom of metaphor and vividness of ornament, the blending of references to the natural objects of the country, the occupation of the people, the history of their nation, and the manners of common life. The parallelisms of sentiment in the sacred hymns must greatly have assisted the learner in committing those hymns to memory."[47]

The Prophets too made their contribution to the teaching Ideal that built itself up into the consciousness of Saul. Like lofty peaks and majestic pyramids the Prophets arose above the common plane of ordinary life, into strong religious and pedagogical perspective. They were the masters of the art of persuasive speech.[48] They faced the task of opening blind eyes and deaf ears to the perception of truth.[49] Theirs was the mission to impel weak wills to right living. They rubbed shoulders with their fellows and knew and understood them. They knew how to teach. They won attention not only because their enthusiasm was contagious, but because they called for and expected it. They introduced their lessons with: "Ho!"[50] "Come near!"[51] "Hear ye!"[52] "Behold!"[53] "Listen!"[54] "Awake,

46 Noyes, New Translation of the Book of Psalms, 8vo., Introduction, p. vi.

47 Benham, Hebrew Education. A lecture read before the Subscribers to the Sunday-School Union Library in 1848, p. 20.

48 Beecher, The Prophets and the Promise, p. 132.

49 Isa. 6 : 9 ; 42 : 18-25. The following references are merely suggestive, selected as typical in the Prophets indicated. It is suggested that such a study be made of all the Prophets still more extensively.

50 Isa. 29 : 1 ; 55 : 1.

51 Isa. 34 : 1.

52 Isa. 1 : 10 ; 44 : 1 ; 46 : 3 ; 48 : 1, 12 ; Jer. 2 : 4.

53 Isa. 24 : 1 ; 32 : 1 ; 42 : 1 ; 59 : 1, etc.

54 Isa. 49 : 1.

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PROPHETS
From the Frieze of the Prophets by John Singer Sargent

awake!"[55] "Arise, shine!"[56] They utilized likely occasions to impart truth.[57] They found points of contact in their immediate circumstances.[58] They chose concrete illustrations from life all about them, from nature[59] and from history.[60] They used pointed questions to probe sluggish minds.[61] They proceeded from the known to the unknown.[62] They used proverbs,[63] parables,[64] figures of speech,[65] to accommodate their truth to the understanding of their hearers. They employed visions,[66] symbols,[67] object lessons,[68] and dramatic actions[69] to stir the imagination and touch the conscience. They cast their messages into acrostics[70] and poetic form, choosing the meter best adapted to their message.[71] They atmosphered all their contacts with a tremendous earnestness.[72] They met adverse situations with a courage that defied their antagonists.[73] They spoke not because they had to say something, but because they had something to say.[74] They were the spokesmen of Jehovah.[75] They clothed their words with a ring of authority that made their message glow with conviction.[76] Who can read their messages without being stirred and thrilled, unless one's

55 Isa. 51 : 9, 17, etc.
56 Isa. 52 : 1 ; 60 : 1.
57 Jer. 7 : 1-7 ; 20 : 1-6 ; 26 : 1-7, etc.
58 Ezek. 24 : 15-18.
59 Jer. 8 : 7 ; 12 : 8-10 ; 13 : 23 ; 14 : 2-6.
60 Micah 7 : 18-20 ; Hosea 11 : 1-4.
61 Isa. 40 : 6, 12, 27, 28 ; 53 : 1, etc.
62 Isa. 28 : 23-29. Is there not a possible parallelism between the use of this principle (apperception) here and the use of it by Jesus in the parable of the Sower, Mark 4 : 1-20?
63 Ezek. 18 : 1-4 ff. ; Jer. 31 : 29.
64 Isa. 5 : 1-7 ; 27 : 2-6 ; Ezek. 17 : 1-24, 24 : 1-5.
65 Isa. 48 : 18, 19 ; Jer. 2 : 13, 17 : 1, etc.
66 Jer. 1 : 11, 12, 13 ff. ; 24 : 1-10 ; Ezek. 1, 2, 37 : 1-14, etc.
67 Ezek. 4 : 1-4 ; 19 : 1-9, etc.
68 Jer. 13 : 12-14 ; 18 : 1-4 ff. ; 36 : 1-8 ff. ; Ezek. 4 : 4 ff., 9 ff., 5 : 1 ff., 21 : 1-7.
69 Jer. 13 : 1-7 ff., 16 : 1-4, etc.
70 Cf. Lamentations 1-5.
71 Cf. Swift, Education in Ancient Israel, p. 36.
72 Of which I Kings 18 is typical.
73 Jer. 38 : 1-13 ; 21 : 9, etc.
74 As C. Alphonso Smith, What Can Literature Do for Me? New York, 1918, p. 18.
75 Isa. 6 : 6 ff. ; Jer. 1 : 17 ff. ; Amos. 1 : 3, 6, 9, 11, 13 ; 2 : 1, 4, 6, etc.
76 Isa. 44 : 6, 21 ; 45 : 1, 14 ; 48 : 17.

eyes, too, are dull, and one's ears heavy? Surely the alert mind of Saul not only grasped their tremendous truths, but read also the message of the personalities that gave form and living expression to those truths. Deissmann [77] says: "The real characteristic of the man, the prophetic force of his religious experience and the energy of his practical piety have been only too often underestimated." He places Paul with the prophets, and likens him especially to Amos, the herdsman of Tekoa. That Paul spoke "as one of the prophets" is seen in his discourses, especially in that given in the synagogue at Antioch of Pisidia.[78]

The Scribes, whose activity began with the cessation of that of the Prophets, had occupied themselves with plans for raising Hebrew thought to a higher intellectual plane.[79] "They caused the people to understand the law. . . . And they read in the book of the law of God distinctly; and they gave the sense, so that they (the people) understood the reading." [80] Through their influence, ability to write came to be generally accepted as the mark of an educated or learned man.[81] It has been said that through Ezra and the Scribes, the Jews became, in the words of Mohammed, "The People of the Book." [82] The educative service of the Scribes was sternly practical. It required leisure and application:

"The wisdom of the Scribe cometh by opportunity of leisure,
And he that hath little business shall become wise." [83]

77 Deissmann, St. Paul, p. 6.
78 Acts 13 : 16 ff.
79 Seligsohn : *Jewish Encyclopedia*, Vol. XI, pp. 123, 124.
80 Nehemiah 8 : 7, 8.
81 Cf. Swift, Education in Ancient Israel, p. 81. Cf. also I Chron. 27 : 32.
82 Kennedy, *Hastings' Bible Dict.*, Article, Education.
83 Ecclesiasticus 38 : 24.

"Howbeit he that hath applied his soul,
And meditateth in the law of the Most High;
He will seek out the wisdom of all the ancients,
And will be occupied in prophecies.
He will keep the discourse of the men of renown,
And will enter in amidst the subtilties of parables.
He will seek out the hidden meanings of proverbs,
And be conversant in the dark sayings of parables."[84]

The Scribes started a stream in its course that in Saul's time flowed like a mighty river. "Political, social, and religious life came to be dominated by a burdensome system of traditions, laws, and minute regulations, the external form of which instead of the spirit and underlying principles came to be the focus of interest and attention."[85] Thus Saul, "a Pharisee, a son of Pharisees,"[86] was borne along by this mighty current which affected both his religious and educational principles. Beside the Bible, this vast aggregate of Hebrew lore and knowledge now in the process of accumulation became the content of his education, as we shall see.[87]

The influence of Israel's ancient Wise men on Saul's pedagogy should not be underestimated. "Gifted with a rare prudence and penetration, King Solomon is prominent not as the founder of an order of the Wise, but rather as the most conspicuous representative of that practical cleverness which Semitic antiquity designated as wisdom."[88] When Saul

84 Ecclesiasticus 39 : 1-3.

85 Swift, Education in Ancient Israel, p. 84. For a contrary view see S. Schechter, Studies in Judaism, Chapter IV, "The Law and Recent Criticism," pp. 233-251, especially p. 248 ff.

86 Acts 23 : 6.

87 "The Talmud, that great written museum containing untold treasures of a civilized world of six bygone centuries, that wonderful and universal encyclopedia, which with the Mishna and Midrash which follow in its train, presents twice as many volumes as the Encyclopedia Britannica. . . . Not the work of a few individuals, but a work of great scientific importance. It is a work by the whole Jewish nation, as well as by others who indirectly contributed to that remarkable gazette of the world. . . . It is a tale of the struggle between light and darkness, between education and ignorance, with the final victory of the schoolmaster."—Imber, U. S. Commissioner of Education Report, 1894-95, Vol. II. p. 1808.

88 Kent, The Wise Men of Ancient Israel, p. 19. Cf. also I Kings 4 : 29-34.

of Tarsus studied the Book of Proverbs he had in his hands a repository of rich pedagogic experience, the oldest known text-book on pedagogy.[89] Here are sentences on education which were not written for one age but for all time. Here he found all life and all education regarded as a disciplinary process.[90] Here, as in the other Wisdom Literature of his race,[91] Saul found men who sought not merely to instruct, but to educate; who aimed to develop sane, happy, and efficient men and women; who endeavored not only to impart knowledge but to train in experience.[92] This process having been begun and atmosphered in the home was to be continued at the hands of those who were instructed in wisdom. Jesus ben Sira[93] expressed this wisdom thus:

"My son, if thou wilt, thou shalt be instructed;
And if thou wilt yield thy soul, thou shalt be prudent.
If thou love to hear, thou shalt receive;
And if thou incline thine ear, thou shalt be wise.
Stand thou in the multitude of the elders;
And whoso is wise, cleave thou unto him.
Be willing to listen to every godly discourse;
And let not the proverbs of understanding escape thee.
If thou seest a man of understanding, get thee betimes unto him,
And let thy foot wear out the steps of his doors.
Let thy mind dwell upon the ordinances of the Lord,
And meditate continually in his commandments:
He shall establish thine heart,
And thy desire of wisdom shall be given unto thee."[94]

The Wisdom Literature cemented and reënforced the foundation of that remarkable superstructure

89 Kennedy, *Hastings' Dictionary of the Bible*, Vol. I, p. 648. Güdemann, *Jewish Encyclopedia*, Vol. IX, p. 571.

90 Cf. Holtzmann, in Stade's *Geschichte des Volkes Israel*, Band 2, Berlin, 1889, pp. 297, 298.

91 The Wisdom Literature is comprised chiefly of the books of Job, Proverbs, Ecclesiasticus, Ecclesiastes, and Wisdom of Solomon.

92 Cf. Kent, Makers and Teachers of Judaism, p. 164.

93 Jesus ben Sira flourished in the first third of the second century B.C. Cf. Levi, *Jewish Encyclopedia*, XI, 389a.

94 Ecclesiasticus 6 : 32-37.

which finally was organized into the school system of the Talmud,[95] which even in Saul's day was already exercising a strong influence, and which largely environed and shaped the training of Saul; a foundation to which Legislator, Priest, Psalmist, Prophet, Scribe, and Sage, each as an instrument of his holy God,[96] had contributed. This superstructure was first domestic, then scholastic, in the training it afforded. The fundamental pedagogical principles of this system, now in its development, as applied in home and school, constitute our next points of interest.

2. Domestic Influences.

One impression that certainly projected itself into Saul's pedagogical sense was the supreme importance of the home as an educational institution. The personality of his parents and the atmosphere of his home were among the most potent educative factors in his early life. Long after he had left his home the fundamental principles of domestic education remained stamped in his consciousness.[97]

First and foremost of these principles was the duty and responsibility of parents. "The modern Rousseauian theory that parents must win their authority over their offspring by the superiority of parental wisdom and goodness found no place in Hebrew thought. On the contrary, parents ruled by divine right."[98] The mother kept the home. The chief responsibility for the education of the children fell upon the father as head of the household.[99] On

95 Spiers, School System of the Talmud, London, 1898, is an excellent treatise setting forth this system.

96 Simon, The Principle of Jewish Education, p. 8.

97 Cf. Eph. 5 : 22-33 ; 6 : 1-4 ; Col. 3 : 18-20.

98 Swift, Education in Ancient Israel, p. 51. Cf. also Ecclesiasticus 3 : 2, 30 : 1-13 ; Proverbs 1 : 8, 4 : 1-4, 6 : 20-22, 13 : 1, 30 : 17.

99 His duties were fourfold : To bring up and rear his children in all branches of knowledge, to teach his son a trade, to compel his son to swim, and to care for his religious training and education. Cf. Imber, U. S. Commissioner of Education Report, 1894-95, Vol. II, p. 1813.

the other hand, the first duty of children was to honor and obey their parents absolutely.[100] Contrary also to Rousseau,[101] child nature was considered to be irresponsible, foolish, and rebellious.[102] Stern discipline was advocated as the best teacher;[103] in this way the child's will would be properly trained,[104] and his life rightly ordered.[105] Thus happiness and prosperity would follow, to parents and children alike,[106] attended by virtues not a few.[107]

Life in the Hebrew home was a series of object-lessons. Each symbol, ceremony, and festival in family observance exerted an educative influence. The great reservoir of the child's consciousness was stirred at the turn of every event. The order of instruction followed the order of events. Interest and attention were aroused by an appeal to the child's curiosity. The Mesusah,[108] the unusual rites and utter change of food at Passover,[109] the removal of the family to a tent during the feast of tabernacles, the candles at the feast of dedication, the good cheer and boisterous merriment at Purim, all called forth innumerable questions.[110] The parents, seizing this moment of excited curiosity, imparted that knowledge to the child which was so dear to themselves;

100 Ex. 20 : 12; Ecclesiasticus 3 : 1-16, 7 : 27, 28; Prov. 23 : 22.

101 Emile, first sentence: "All is good as it comes from the hand of the Creator; all degenerates under the hands of man."

102 Proverbs 22 : 15.

103 Proverbs 13 : 24; 19 : 18; 22 : 6; 23 : 13, 14; 29 : 15.

104 Ecclesiasticus 30 : 8; Proverbs 17 : 10.

105 Proverbs 20 : 11; 22 : 6.

106 Ex. 20 : 12; Prov. 23 : 15, 16; Deut. 30 : 15, 16.

107 For a fine survey of this point, cf. Swift, Education in Ancient Israel, pp. 66-72. A thoughtful reading of Proverbs will reveal the large number of virtues taught.

108 Edersheim, Sketches of Jewish Social Life, p. 107, describes the Mesusah as a kind of phylactery for the house, serving a purpose kindred to that of the phylactery for the person; a small longitudinally folded parchment square on which, on twenty-two lines, Deut. 6 : 4-9 and 11 : 13-21 were written. It was fastened at the door-post of every "clean" apartment, and always was found wherever the family was Pharisaically inclined. The father and all others going out or coming in would reverently touch the case and afterwards kiss the finger, speaking at the same time a benediction.

109 Ex. 12 : 25-27; 13 : 8-10, 14-16.

110 Imber, U. S. Commissioner of Education Report, 1894-95, Vol. II, p. 1814.

the origin of each festival, the meaning of each symbol and ceremony, as the case might be, in the history and religion of their race.

The process of retailing these traditions in story, by word of mouth, accompanied by all the added expressions of the parent's personality, stirred the child's imagination and satisfied his credulity. His whole being was made to glow with loyalty and pride in the traditions of his race.[111] His emotions being aroused, he began to express himself in word [112] and in deed;[113] in reverence, prayer, and song. This imitative process was enhanced through the avenue of the eye [114] and ear by the sights and sounds in the hourly experience of the child.[115] The repetition of precept upon precept, line upon line, here a little, there a little, helped to make these experiences permanent. The content of these stories and precepts pricked the conscience and educated the will.[116] Thus obedience was inculcated, habit was formed, conduct was regulated, and the foundations of character were laid. Pervaded by a continuous sense of the reality, holiness, purity, and graciousness of Jehovah in the manner and atmosphere of his home life, the child's religious consciousness was awakened, stimulated, and nurtured. "Train up a child according to its nature, and even when he is old he will not depart from it," [117] was the dictum of the Wise. Whatever crises and experiences changed Saul's religious views, he never got away from these fundamental principles of domestic education, for he made it a point to reaffirm his conviction that fathers should bring up their children "in the nurture and admonition of the Lord." [118]

111 Psalm 78 : 1-4.
112 Deut. 6 : 4-9.
113 Philo says: "Having been taught the knowledge of the laws from earliest youth, they bore in their souls the image of the commandments."
114 Deut. 4 : 9.
115 Deut. 11 : 18-21.
116 Josh. 4 : 4-7 ; Deut. 6 : 20-25.
117 Prov. 22 : 6.
118 Ephesians 6 : 4.

Chapter II

THE SOURCES OF ST. PAUL'S PEDAGOGY
(Continued)

3. *Scholastic Influences.*

What a rich and varied influence the Hebrew school system exerted upon the sons of Israel! In the first century a mental atmosphere had been created which brought it to full bloom. "Education: catholic, compulsory, and gratuitous" was the cry of the day. "Strenuously and indefatigably, the Pharisees advocated education; and by their unceasing efforts, hundreds of synagogues, colleges, and schools arose, not only in Judea but throughout the whole Roman Empire."[1] The ignorant were left without excuse. He who could not read was no true Jew! The Hebrew Scriptures had become a spelling-book; every Jewish community supported a school; religion itself was considered a matter of teaching and learning.[2] Centuries of educational practice had crystallized into a system! A study of the teacher, the pupil, the aim, and the method as uniformly presented in this system adds many instructive points of interest to the present inquiry.

To what greater eminence might a Hebrew youth of Saul's time aspire than to be a teacher? Honor and obedience were due to parents; reverence and greater honor to the teacher. "Your teacher and your father have need of your assistance," was the counsel to the pupil. "Help your teacher before

1 Emanuel Deutsch, "Notes of a Lecture on the Talmud," Chapter 3. Literary Remains, pp. 139, 140.
2 Cf. Wellhausen, *Israelitische und jüdische Geschichte*, p. 159.

helping your father, for the latter has given you only the life of this world, while the former has secured for you the life of the world to come."[3] The teacher was advised: "Let the honor of the pupil be as much to thee as thine own; and the honor of thy companions as much as the reverence for thy teacher and the reverence for thy teacher as much as the reverence for God."[4] Teachers were regarded as Lights of Israel, the Princes of the people, the Pillars of Israel. What ambitious youth would not aspire to become a teacher?

The ideal teacher,[5] then, as now, had a high standard set for him. He must be pleasant, prudent, wise, learned, well read, thoughtful; he must have a good memory; he must know how to frame questions, and answer readily[6] and correctly; he must be open-minded, humble,[7] open-hearted, and practical. He must be patient,[8] kind,[9] and meek. He must be married and not young,[10] wholly devoted to the needs of the pupil. No woman could teach. Her sphere was the home. The teacher was expected to give his services gratuitously, or earn part of his living at least by some other livelihood.[11]

The Hebrew equivalents for the various teachers are wonderfully suggestive of the exalted conception

3 See Deutsch, quotation from the Talmud, p. 24.

4 Tract Aboth IV, 17. (Taylor.)

5 Tract Aboth V, 10 (Taylor): "The wise man speaks not before one who is greater than he in wisdom; and does not interrupt the words of his companion; and is not hasty to reply; he asks according to canon, and answers to the point; and speaks on the first thing first, and on the last last; of what he has not heard he says, 'I have not heard'; and he acknowledges the truth."

6 Tract Kiddushin 30a, "If one asks thee a question, do not stammer, but answer without hesitation."

7 Tract Maccoth XVII, 25, "I have learned much from my teachers, more from my associates, most from my pupils."

8 See Tract Erubin 54 B: "Unweariedly must the teacher explain a matter until the pupil thoroughly understands it." (Spiers.)

9 Tract Aboth II, 6 (Taylor): "Hillel said . . . the shamefast is not fit to learn, nor the passionate to teach."

10 Tract Aboth IV, 20 (Spiers): "Instruction by young teachers is like sour grapes and new wine; instruction by older teachers, however, is like ripe grapes and old wine."

11 Cf. the article by Kandel and Grossmann, in *Monroe's Cyclopædia*, on Jewish Education, Vol. III, p. 544.

of the teacher's function. The Melamed Tinoketh [12] —the teacher who *goads* the children by the rigid will of discipline; the Hazzan, literally "he who oversees" the training of the older children; Moreh, the *guide* who points out the way to be trod; Alef, the *leader* who goes before and leads the way; Rabbi, "My Master," literally "My great one," who taught by the power of his example.[13] The teacher's function thus conceived was not to inform the mind or to impart knowledge for its own sake, but to train up the pupils to self-activity, by goading, overseeing, guiding, leading, and by exemplifying to them the Ideal. This is pedagogy par excellence.[14]

On the part of the pupil, both industry and the most painstaking application were required in study.[15] The sages recognized four classes of pupils: "There are four characters in those who sit under the wise: a sponge; a funnel; a strainer; and a bolt-sieve. A sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; a bolt-sieve, which lets out the pollard (bran) and keeps back the flour." [16] The pedagogical applications of this classification are apparent. Still other characteristics of pupils are suggested: "There are four characters in scholars. Quick to hear and quick to forget, his gain is canceled by his loss; slow to hear

12 "A term which in Biblical times denoted a teacher or instructor in general (*e. g.*, Psalm 119 : 99 and Prov. 5 : 13), but which in the Talmudic period was applied especially to a teacher of children, and was almost invariably followed by the word 'tinokot' (children)."—Lauterbach, in *Jewish Encyclopedia*, Vol. VIII, p. 448.

13 For a fuller consideration of these terms cf. U. S. Commissioner of Education Report, 1894-95, Vol. II, p. 1816 ff., and Kennedy, *Hastings' Dictionary of the Bible*, Vol. I, p. 650.

14 "Since Paul came from Tarshish he must have had a Babylonian education; and also in the school of Gamaliel the Babylonian system was adopted, he (Gamaliel) having been one of the disciples of the great Babylonian Hillel, whose deeds and teachings resemble those of Christ." Imber, p. 1809.

15 See Tract Aboth II, 16. "Set thyself to learn Thorah, for it is not an heirloom unto thee." See also Aboth III, 11.

16 Tract Aboth V, 21 (Taylor).

and slow to forget, his loss is canceled by his gain; quick to hear and slow to forget, is wise; slow to hear and quick to forget, this is an evil lot.'"[17]

The aim of education as it was projected into Saul's consciousness has been sufficiently described already.[18] It was further reflected, however, in the methods which were the great guiding principles for the attaining of the Hebrew ideal.

All methods were employed to fix knowledge accurately and permanently in the memory, either directly or indirectly. Instruction was chiefly oral,[19] for "to speak aloud the sentence which is being learned fixes it in the memory."[20] Oral instruction also helped to create atmosphere: "As a small chip of wood sets fire to a large one, so the younger pupils sharpen the older, or just as steel whets steel, so is one scholar sharpened by another."[20] The different senses were all regarded as important avenues of the learning process. "The Jews had learned," says Graves, "to make a practical appeal to various memories through the different senses—to the visual memory by reading, the motor by pronunciation and writing, the auditory by hearing, and the musical by singing the portions to be committed."[21] As further aids to memory, various mnemonic devices were employed: acrostics,[22] catchwords, rimes, and rhythm.[23]

"Non multa sed multum" is the great underlying principle that these schoolmasters proclaimed.[24] To this end, concentration and thoughtfulness in study

17 Tract Aboth V, 18 (Taylor).
18 Cf. above under "Racial Influences," p. 22, note 10.
19 Benham, Hebrew Education, p. 27, discusses this point splendidly.
20 Both of these statements are quoted from the Talmud in the article on Jewish Education, in *Monroe's Cyclopædia of Education.* (See Tannith 7, A.)
21 Graves, History of Education, Vol. I, p. 129.
22 Good examples in Biblical literature are the 119th Psalm and Lamentations.
23 For instance: "Alef, Beth, learning follows wisdom; Gimel, Daleth, be kind to the poor," etc. (See *Jewish Encyclopædia,* Article Pedagogics, Vol. IX, p. 572.)
24 Deutsch, Literary Remains, p. 140.

were enjoined: "If you attempt to grasp too much you grasp nothing at all,"[25] and "He who studies hastily and crams too much at once, his knowledge shall diminish; but he who studies by degrees or step by step, shall accumulate much wisdom and learning."[26] Brevity in imparting knowledge was also suggested: "Always teach your pupils in the shortest possible manner."[27] Conciseness was also recommended, so that far-fetched digressions might be avoided and that a superfluity of words might not confuse the thought.[28]

The principle of association was employed. Vivid appeals were made to the Oriental imagination of the pupils in teaching the alphabet by associating with each word some tale of childish fantasy.[29] This tale always had some moral or religious application which not only served to fix the letter in the memory but also remained permanently associated with it. It is no wonder that the idealistic spiritual education thus implanted in the heart of the child inspired later the grown Hebrew to endure temptation as well as persecution.

The keynote of this method is most aptly decribed in the Latin maxim, "*Repetito mater studiorum.*"[30] Reviews and plenty of them, was the constant prac-

25 Tract Kiddushin 17, A (Spiers), Megillah 6, B (Grossmann).
26 Laurie, Pre-Christian Education, p. 97.
27 Pesachim 3, B, and Chullin 63, B (Spiers).
28 Laurie, Pre-Christian Education. Cf. p. 97.
29 The Letters of Rabbi Akibah, or The Jewish Primer as it was used in the Public Schools two thousand years ago. Discovered and translated by Rabbi N. H. Imber, 1896, in U. S. Commissioner of Education Report, 1895-96, Vol. I, p. 702 ff. This is a fascinating and suggestive article. Is it possible that Saul may have been taught according to the methods of this primer? A typical instance of instruction taken from this primer is as follows: "As the A, or Aleph, heard and saw how the Lord said unto the A, 'Why art thou silent?' and the A replied, 'Because I do not count for much, as I represent only number one, while the other letters represent much, as B number two, G number three, D number four, and so on.' Then said the Lord, 'Be not afraid, as thou art the king of all the letters; thou art one, and I am one, the law is one, and with thee will I give it to Israel my people who are called one (Nation), as the first letter of the Ten Commandments is the A in the word "Anochi"—"I am the Lord," etc.' "
30 *Hastings' Dictionary of the Bible,* Vol. I, p. 651.

tice.[31] "To review one hundred and one times is better than to review one hundred times," was a favorite saying. Thoroughness and perseverance were urged. "Turn it again and again (the Torah), for everything can be found therein; study it, get old and gray with it, and never depart from it, for there is no better gauge of a moral life than the Torah."[32]

"Learning by rote," says Laurie,[33] "was an inevitable and leading characteristic. . . . We can easily understand that instruction of this kind must have inflicted a grievous burden on young minds and crushed out all spontaneity of life. Doubtless this was quite understood and intended by the authorities: all were to be cast in one mold." Yet as Swift[34] appropriately remarks: "We should never lose sight of the fact that passages which the boy would be required to learn by heart, setting forth the details of rites and laws, . . . were in many cases merely descriptions of acts the pupil had witnessed from his earliest years, . . . this memorizing of the law in its threefold content, ceremonial, civil, and criminal . . . was in reality a distinctly socializing process."

In the Rabbinic school, training in discussion and argumentation was united with memorization. "The professors did not deliver lectures which the disciples, like the student in 'Faust,' could comfortably take home in black and white. Here all was life, movement, debate; question was met by counter-question, answers were given wrapped up in alle-

31 Haggith IX, 6 (Güdemann, quoted in *Jewish Encyclopædia*, Vol. V, p. 43). "It is well known that in Mishnic Hebrew the characteristic word for both 'to learn' and 'to teach' is *sannah*, 'to repeat,' whilst *misnah* (properly 'repetition') is 'instruction.' The Biblical Hebrew words are *lamdah*, 'to learn'; *pi*, 'to teach'; *sinnen*, 'to inculcate'; *horah*, 'to instruct,' etc." Box, *Encyclopædia Biblica*, s. v. "Education," col. 1191.

32 Tract Aboth V, 32 (Taylor). See also Tract Sanhedrin, fol. 99a, (Goldschmidt).

33 Pre-Christian Education, p. 93.

34 Education in Ancient Israel, p. 97.

gories or parables, the inquirer was led to deduce the questionable point for himself by analogy—the nearest approach to the Socratic method."[35]

It was in the Rabbinic college at Jerusalem that Saul was brought up "at the feet of Gamaliel and instructed according to the strict manner of the law"[36] of his fathers. It was here that Saul acquired his peculiar dialectics,[37] his antithetic and piquant style of instruction,[38] and his characteristic brevity which leaves many things to be supplied by the reader.[39] It was in the catechetical atmosphere of this environment that he was trained in submitting cases and asking questions. "The questions might be *ethical:* 'What was the greatest commandment of all?' or *casuistic:* 'What must a man do or leave undone on the sabbath?' or *ceremonial:* 'What did or did not render a man unclean?' etc."[40] It was here too that he became well versed in the stories of mystical interpretation, that he might be able to answer such questions readily by citing these allegories as luminous examples.[41] Here he also learned how to draw conclusions and apply the argumentative principles adhered to so rigorously by the Rabbis, which often involved hair-splitting distinctions and ingenious twisting of texts.[42]

In Gamaliel, religion and its handmaid, education, was exhibited to Saul as a concern of one's whole life. Gamaliel was the grandson of Hillel, the founder and head of the liberal school known by his name. The grandson was distinguished for his

35 Deutsch, Literary Remains, p. 24.

36 Acts 22 : 3.

37 On this point cf. Neander, History of the Planting and Progress of the Church, Vol. I, pp. 80, 81. Also Fosdick's translation of Hug's Introduction, pp. 511, 512.

38 Tholuck, The Life, Character, and Style of the Apostle Paul, p. 42.

39 Cf. Michaelis, Introduction, Part I, p. 165.

40 Plumptre, in Smith's *Dictionary of the Bible,* pp. 1167, 1168.

41 Polano, The Text of the Talmud, Selections, p. 245, The Law and Its Study.

42 "We are initiated into the principles of this logic, and especially its terms, by Bashuysen in his *Clavis Talmudica Maxima,* Panoviæ, 1714."—Tholuck. With this also may be compared Baring-Gould, A Study of St. Paul, pp. 54-57.

lofty character, enlightened mind, and breadth of learning.[43] He imbued the instruction in Jewish law more fully with the spirit of practical life. Perhaps his son Simeon (possibly St. Paul's own classmate) expressed this spirit best in his saying, "Not learning but doing is the chief thing."[44] Gamaliel was called "The Glory of the Law" and was esteemed as the last of the great Rabbans of Israel.[45] Before his time the teachers stood to instruct; he introduced the novelty of sitting to give his lessons.[46]

Some of his best known sayings are:

"Make to thyself a master, and be quit of doubt; and tithe not much by estimation."[47]

(Taylor interprets this as follows: Let duties be defined as far as may be by rule; let doubts be resolved by authority; leave as little scope as possible for personal bias and the temptations of self-interest.)

"Excellent is Thorah study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Thorah without work must fail at length, and occasion iniquity."[48]

He demanded sincerity and a high moral standard of his pupils. "Rabban Gamaliel had issued a proclamation: 'A disciple who is not inwardly the same as outwardly will not be allowed to enter the house of study.'"[49]

His classification of pupils according to different varieties of fish is interesting.[49a]

43 Acts. 5 : 34-39.
44 Tract Aboth I, 17.
45 Tract Sotah, XV, 18: "When Rabbi Gamaliel died, the glory of the law ceased."
46 Tract Megillah, fol. 21. 1. Cf. also Lightfoot's works, Vol. VII, pp. 44-48.
47 Tract Aboth I, 17. See Taylor, Sayings of the Fathers, p. 38.
48 Tract Aboth II, 2.
49 Berach. 28 : 1, Cohen's translation, fol. 21a. Cf. also Strassburger, p. 166, *Geschichte der Erziehung und des unterrichts bei den Israeliten*, Breslau, 1885.
49a See Jewish Encyclopædia, Vol. V, pp. 558, 559.

1. "A son of poor parents who has learned everything by study but who has no understanding is like an unclean fish" (ritually uneatable), *i. e.*, useless.
2. "A son of rich parents who has learned everything and who possesses understanding is like a clean fish," *i. e.*, useful.
3. "A pupil who has learned everything but does not know how to reply is like a fish from the Jordan," *i. e.*, provincial.
4. "A pupil who has learned everything and knows also how to reply is like a fish from the great ocean," *i. e.*, cultured.

Gamaliel believed in teaching by the avenue of the eye as well as the ear. He had hanging on the walls of his room various tablets showing different shapes and figures of the moon.[50]

Gamaliel was an enthusiastic student of Greek literature, considerably free from the ordinary narrowness of the Pharisees.[51] Contrary also to their spirit, he took a special pleasure in the beauties of nature. His freedom of spirit went so far that when he made a visit at Ptolemais he did not hesitate "to bathe in an apartment where stood a statue of Venus. Being asked by a heathen how he could reconcile this with his law, he gave the liberal and sensible answer: 'The bath was here before the statue; the bath was not made for the service of the goddess, but the statue was made for the bath.' "[52]

His discourse before the Sanhedrin,[53] in which he sets forth his convictions about the course to be taken in dealing with the Christians, is most prudent and sagacious. He gave neither a negative decision nor a verdict in their favor. He was willing to sus-

50 Cf. Spiers, The School System of the Talmud, p. 34. Reference to Misnah Rosh Hashanah, II, 18.
51 "It is said that among the pupils of the celebrated Gamaliel there were five hundred who studied the philosophy and the literature of Greece." See Dictionnaire de Pedagogie, 1*ere* Partie, Article Juifs. See Compayre's History of Pedagogy (Payne), p. 11, and footnote.
52 Cf. Tholuck, p. 43.
53 Acts 5 : 34-39.

pend judgment till further light could be thrown upon this new phenomenon.

Certainly the instruction and personality of such a teacher must have exerted a great influence upon the susceptibly eager mind and heart of Saul of Tarsus and instilled into his consciousness many ideas and principles that later found expression in his remarkable teaching qualities. This fact will become more and more distinct as our study proceeds.

4. Cultural Influences.

Saul was a Pharisee indeed, but a Hellenistic Pharisee, "of Tarsus in Cilicia, a citizen of no mean city,"[54] "a Roman born."[55] "As the colored threads in the weaver's loom flashed to and fro till the eye could not follow, so the three threads of this boy's life"—Jewish, "The thread of the centuries"; Greek, "The thread of beauty"; Roman, "The thread of Empire"—"crossed and re-crossed till they were all blended in one wonderful pattern in the brain of this boy—the mind that was to become one of the swiftest, most daring, and yet tenderest that have ever lived."[56]

For a cosmopolitan mission his preparation had been cosmopolitan. "He came from a classical seat of international intercourse, and his home itself was to him from childhood a microcosmos, in which the forces of the great ancient cosmos of the Mediterranean world were all represented."[57] His traditional Hebrew training had given him *the teacher's technique,* as we have seen. It remains for us to

54 Acts 21 : 39.
55 Acts 22 : 28.
56 Matthews, Paul the Dauntless, p. 31.
57 "In the streets, in the market, all nations met, jostled, and talked in a babel of many tongues. There were beautiful, straight-nosed, oval-faced Greeks, bullet-headed Romans, dark-eyed Armenians, fair-haired fresh-looking Celts from Galatia, and sallow, almond-eyed men of Turanian ancestry."—*Baring-Gould,* A Study of St. Paul, p. 45.

note briefly how his life in Tarsus awakened within him *the teacher's sense of appreciation,* and that his contact with the surge of the Roman world gave him *the teacher's vision.*

Strabo says that "the inhabitants of Tarsus were so zealous in the pursuits of philosophy and the whole circle of Greek study that they surpassed even the Athenians and Alexandrians, and indeed the citizens of every other place which can be mentioned, in which schools and lectures of philosophers and rhetoricians were established." [58] Does not this source throw light on Paul's experience as related in Acts 21:27-Ch. 22? In 21:37 Paul addresses the chief captain evidently in Greek, for the captain replies in surprise, "Dost thou know Greek?" Paul answers, "I am a Jew, of Tarsus," just as though he meant to say: "Who could live in Tarsus and not know Greek?" The question of Saul's Greek learning has been much disputed. Ramsay [59] believes that since Paul's father was a Roman citizen he was a man of wealth and importance in Tarsus. If this were true, Saul had abundant opportunity to take advantage of all the cultural influences Tarsus had to offer. Sihler raises the question,[60] "Why shrink from the assumption that he had some course with a *grammatikos* in his native town, before he essayed a graduate course in Hebraism and Pharisaism at Jerusalem? I believe he heard the Septuagint every Sabbath at Tarsus. . . . He picked up Greek as easily as an American child of Scandinavian or German descent would gain English in Fort Wayne, St. Louis, or St. Paul." On the other hand Hemsen [61] limits any inference as to the extent of Saul's Greek learning by two reasons. "First, the Hellenistic Jews kept themselves at a great distance

58 Strabo, *Geogr.* XIV, 5, 13.
59 Ramsay, St. Paul the Traveler and Roman Citizen, p. 31.
60 *Biblical Review,* October, 1923, Vol. III, p. 625.
61 Hemsen, *Der Apostel Paulus.* Cf. pp. 1-10.

ST. PAUL AT ATHENS
Tapestry designed by Raphael for Sistine Chapel, Rome

from the Greeks. In the case of Paul, too, there is a peculiar improbability of any very intimate connection with the Greeks, as he belonged to a family of very rigid Pharisaical principles. But secondly, Paul was sent away from the influences of Tarsus when he was between ten and thirteen years of age."[62] Deissmann[63] also would limit Paul's contact with Greek life in Tarsus. He stresses the artisan and craftsman in Saul, citing Acts 18:3, and the passages which state that he earned his whole living by the work of his hands, as evidence that his contact with broader cultural influences was very limited.

With regard to his quotations from Greek Literature,[64] Moulton refers to the discovery of Dr. Ren-

62 Henke, on the question as to whether Paul was or was not well versed in Greek literature, says: "It is not to be determined by his number of quotations from the Greek authors; but by the general structure of his style, by his mode of argumentation, and by the whole arrangement of his thoughts." Henke's Translation of Paley's *Horæ Paulinæ,* Remarks, pp. 449-457.

63 Deissmann, St. Paul: A Study in Social and Religious History, p. 50 ff. Also a number of references in his *Licht vom Osten,* 4th edition, Tübingen, 1923.

64 There are three of them:

I. Acts 17:28, "For we are also his offspring," quoted in his discourse before the Athenians on the Areopagus. This quotation is either from the Phænomena of Aratus (270 B.C.), fifth line, or from the Hymn to Jupiter by Cleanthes (300 B.C.), fourth line. Since St. Paul used "certain even of your own poets," might he not have referred to both poets? It would be natural for him to quote from Aratus, as he was a Cilician; it would also be natural for him to quote from Cleanthes, because he had resided at Athens, and St. Paul was now addressing an Athenian audience. Since both quotations are near the beginning of the two poems, they would be easily recognized by his hearers.

II. I Cor. 15:33, "Evil companionships corrupt good morals." Clement of Alexandria (200 A.D.) calls this "a tragic Iambic line" (Stromata I. 14), and the historian Socrates (439 A.D.), Hist. Eccles. III. 16, ascribes it to a tragedy of Euripides (480-406 B.C.), a line not to be found in his extant writings, but possibly original with him. (See Meineke, Fragm. Comic. Graec., Vol. IV, p. 132.) But Jerome, Letter LXX. 2 (420 A.D.) and Eusebius (340 A.D.) attribute it to Menander, and refer it to his lost comedy of Thaïs. Possibly it may have been first composed by Euripides and copied from him by Menander. (See Lewin, Life and Epistles of St. Paul, Vol. I, p. 401.)

III. Titus 1:12, "Cretans are always liars, evil beasts, idle gluttons." This is to be found in the Concerning Oracles of Epimenides (600 B.C.) [according to Diogenes Laertius (200 A.D.), Book I. 109, and according to Chrysostom (407 A.D.), Homily III. 1. 12-14]. It also occurs in the Hymn to Zeus by Callimachus (285 B.C.), verse 8. The latter is evidently a quotation from the former. "The evil beasts," etc., is found in Hesiod, Theogony, line 26, applied to shepherds. Downes suggests that Epimenides may have borrowed from Hesiod, and Callimachus from him. See Schaff, The Nicene and Post-Nicene Fathers, First Series, Vol. XIII, p. 528.

Clement of Alexandria (200 A.D.), Stromata I. 14, says: ". . . Epimen-

dall Harris in one of his Syriac manuscripts of a passage in which two of these quotations are found together:[65]

"A grave have they fashioned for thee, O Zeus, highest and greatest, the Cretans, always liars, evil beasts, idle gluttons. But thou art not dead, for everlastingly thou livest and standest; for in thee we live, and move, and have our being."

How far these quotations prove Paul's reading in Greek Literature is not easy to say. Moulton suggests, however: "If you found an Englishman saying, 'To be or not to be: that is the question,' you could not inevitably prove he had read *Hamlet*. It might be he got the tag out of a newspaper. If, however, he continued the speech beyond that line, it would be a little better evidence that he knew his Shakespeare. . . . He was just the sort of a man to search the literature for traces of these higher things."[66] To all of which the present writer would add this question: What about the learning and the example of the illustrious Gamaliel? Is not he the key to the problem? We can well believe he not only gave direction by hint and comment, but that the stimulus of his example sent Saul enthusiastically into the cultural sources of Greek literature with which he was more or less acquainted from his earliest days in Tarsus.

In the cosmopolitan atmosphere of Tarsus, Saul's pedagogical sense was considerably enhanced. On the practical side of life he had learned a trade,

ides the Cretan, whom Paul knew as a Greek prophet, whom he mentions in the Epistle to Titus, where he speaks thus: 'One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies.'" Concerning which Coxe says in a footnote: "Though Canon Farrar minimizes the Greek Scholarship of St. Paul, as is now the fashion, I think Clement credits him with Greek learning. The apostle's example seems to have inspired the philosophical arguments of Clement, as well as his exuberance of poetical and mythological quotation."

65 Moulton, From Egyptian Rubbish Heaps. London, 1916, p. 66.

66 *Ibid.*, p. 67.

and had acquired a language. The impact of Greek life all about him, the sights and sounds and the countless impressions of innumerable experiences enriched his imagination and awakened the teacher's sense of appreciation in him. His contact with the surge of the Roman world gave him a knowledge of men and an insight into human nature, and beside all this a vision that encompassed the world, a vision colored indeed by his Pharisaic nature, but one which became clarified and real when the truth had made him free.

To summarize: The racial influences which shaped and qualified St. Paul's Pedagogy are sourced in a remarkable history and are preserved in a unique literature. He inherited from his race a strongly didactic nature and a unique educational ideal. The practice of Israel's educational leaders through the centuries was in the process of crystallizing in Saul's day into a system. This system largely environed and shaped his training first in the home, then in the school. Home education involved such principles as these: The absolute authority of parents by divine right; strict obedience of children according to divine command. Stern discipline was regarded as the best teacher. Instruction followed the order of events in the nature of object lessons explained orally, by using the moment of excited curiosity to impart knowledge. The child's imagination being stirred, his credulity satisfied and his emotions aroused, he began to express himself in word, deed, reverence, prayer, and song. Imitation, repetition, and obedience formed habit, regulated conduct, and laid the foundations of character. Thus the child was brought up "in the nurture and the admonition of the Lord." The scholastic influences which shaped the training of Saul might be mentioned as: a passion for universal education among his people, the preëminence of the

teaching profession, high standards of teaching, and an exalted conception of the teacher's function. Instruction was chiefly oral, and characterized by brevity and conciseness on the part of the teacher. Knowledge was secured by encouragement of concentration, thoroughness, thoughtfulness, association, and repetition on the part of the pupil, for the sake of fixing knowledge accurately and permanently in memory. In the Rabbinic College discussion and argumentation by questions, answers, allegories, and parables were united with memorization. As Saul's teacher, Gamaliel exhibited religion and education as concerns of one's whole life. He had a lofty character, enlightened mind, and breadth of learning. He was strongly practical in spirit, and was esteemed as the last of the great Rabbans of Israel. He introduced the seated posture of the teacher in Israel, and enlivened his instruction by wise sayings. He demanded sincerity and a high moral standard of his pupils. He imparted knowledge by eye as well as ear. He was an enthusiastic student of Greek literature. He influenced Saul considerably, as is seen in his later experience. This traditional Hebrew training having given Saul the teacher's technique, the cultural influences of Tarsus awakened within him the teacher's sense of appreciation, and his contact with the surge of the Roman world gave him the teacher's vision, distorted at first by his Pharisaic nature, but clarified and focused when the truth had made him free. Then Saul of Tarsus became Paul the Teacher, as it is now for us to see.

Chapter III

THE QUALIFICATIONS OF ST. PAUL AS A TEACHER

The teacher is called to teach, and the teaching situation is the teacher's best medium of refraction. All aglow under the urge of his aim, the teacher unconsciously reveals himself—personality is released, every ability is summoned, his knowledge is tested, culture disclosed, and his whole training is focused in an endeavor to achieve his end.

St. Paul insisted on calling himself a teacher as well as an apostle.[1] Does his experience justify this claim? It seems to have been a habit of his life to turn his daily experiences into teaching situations. He was not unique in this respect, for he was only one among many who devoted themselves to such an activity. But he is unique in that he stands with a few other towering geniuses far above his contemporaries.[2]

What a revelation it is to follow him in his many-sided career! He taught in the Jewish synagogues,[3] by a river-side,[4] in a prison[5] (surrounded by the cold, bare walls of a prison, he sent warmly radiant instructions to his disciples!),[6] in the market-place,[7] on a hill-top,[8] in a school,[9] in an upper chamber in a

1 II Tim. 1 : 11 ; I Cor. 4 : 17 ; Acts 15 : 35.
2 An interesting study at this point would be a comparison of Paul and the other apostles as teachers ; Paul and Jesus as teachers ; Paul and the contemporary Jewish teachers (Gamaliel and Josephus), the Hellenistic Philo, the Grecian Dio of Prusa and the Roman Epictetus, etc.
3 Acts 9 : 20 ; 13 : 5, 14 ; 14 : 1 ; 17 : 17 ; 18 : 26 ; 19 : 8, etc.
4 Acts 16 : 13.
5 Acts 16 : 25 ff.
6 His Prison Epistles are : Philippians, Ephesians, Colossians, Philemon.
7 Acts 17 : 17.
8 Acts 17 : 22.
9 Acts 19 : 9.

Greek city,[10] from a staircase,[11] in a council chamber,[12] in a court-room,[13] on shipboard,[14] in a private dwelling in Rome.[15] He taught in public,[16] and in private,[17] and from house to house.[18] He instructed individuals [19] as well as crowds,[20] groups of men,[21] groups of women,[22] and mixed groups.[23] He taught especially on the Jewish sabbath,[24] and on the first day of the week,[25] from morning till evening,[26] until midnight,[27] and "even till break of day." In the groups that he taught there were Hebrews,[28] Greeks,[29] Romans,[30] barbarians;[31] friends,[32] foes,[33] and strangers;[34] there were philosophers,[35] soothsayers,[36] orators,[37] jailors,[38] prisoners,[39] slaves,[40] the sick,[41] soldiers,[42] and sailors;[43] women devout,[44] honorable,[45] and industrious;[46] rulers,[47] magistrates,[48] governors,[49] a King and Queen.[50] His life was one teaching experience after another. He taught whensoever an occasion presented itself, wheresoever he happened to be, and whomsoever came within the sphere of his influence. He was a world teacher. His voice was silenced centuries ago, yet its tone is distinctly heard around the world to-day.[51] He being dead yet speaketh!

10 Acts 20 : 8.
11 Acts 21 : 40.
12 Acts 22 : 30–23 : 1 ff.
13 Acts 25 : 6, 23.
14 Acts 27.
15 Acts 28 : 31.
16 Acts 20 : 20; 18 : 28.
17 Gal. 2 : 2.
18 Acts 20 : 20.
19 Acts 26 : 27 ff.
20 Acts 14 : 11; 17 : 22 ff.
21 Acts 15 : 4.
22 Acts 16 : 13.
23 Acts 21 : 5.
24 Acts 13 : 14; 16 : 13, etc.
25 Acts 20 : 7, etc.
26 Acts 28 : 23.
27 Acts 16 : 25; 20 : 7, 11.
28 Acts 13 : 16 ff.; 19 : 10; 22 : 1 ff., etc.
29 Acts 17 : 16 ff.
30 Acts 28 : 30.
31 Acts 28 : 1.
32 Acts 20 : 7-37; cf. Gal. 2 : 9.
33 Acts 23 : 1-10.
34 Acts 17 : 20.
35 Acts 17 : 18.
36 Acts 16 : 16 ff.
37 Acts 24 : 1.
38 Acts 16 : 19-34.
39 Acts 16 : 25.
40 Cf. Philemon, v. 10.
41 Acts 14 : 8 ff.
42 Acts 28 : 16.
43 Acts 27 : 21.
44 Acts 13 : 50.
45 Acts 17 : 12.
46 Acts 16 : 14.
47 Acts 13 : 7.
48 Acts 16 : 35 f.
49 Acts 23 : 33; 24 : 10.
50 Acts 25 : 13.

51 Cf. Chapter IX, The Results of His Pedagogy, where a study is made from the quantitative standpoint, on the basis of present-day statistics; a study first made and suggested by Dr. H. H. Horne, in Jesus the Master Teacher, pp. 200, 201. Chapter XXVI, "The Significance of Jesus in Educational History."

But what was there about this man, so much beloved and so hated, that gave him such preëminence as a teacher?

First of all, he knew men. His knowledge of human nature is to be seen in his recognition of individual and racial differences among men, and his ability to distinguish between different dispositions and temperaments.[52] This fact conditioned his points of contact and shaped his methods of approach. For instance, among the Jews he used the *history* which was so dear to them to remove any prejudice and create a favorable attitude toward him;[53] he used the *language* and *customs* which they loved so much to conciliate them;[54] he used the name of his *teacher* and called attention to his *training* to gain authority;[55] he utilized his *Pharisaic alignment* to win supporters and create a dispute in his favor;[56] he quoted from his *personal experience* to correct wrong impressions concerning him.[57] Among the Romans he used the fact of his *citizenship* to gain prestige,[58] to establish sympathy,[59] and to carry through his purpose.[60] He appealed to the *curiosity* of the Greeks by reasoning in their market-place about his "new teaching," and consequently won a hearing; then adapting his address to their mode of thinking, he won their interest and prepared them for his point by quoting from their *literature*.[61] He had learned how to become all things to all men[62]—a very desirable characteristic of a true teacher.

52 Cf. I Cor. 9 : 20-22. For a consideration of his conception of human nature see Chapter V, "His Educational Views."

53 Acts 13 : 16-23 ff.
54 Acts 21 : 40; 22 : 1 ff.
55 Acts 22 : 3.
56 Acts 23 : 6, 7 ff.; 24 : 15 ff.
57 Gal. 1 : 12-24; 2 : 1-21.
58 Acts 16 : 37 ff.
59 Acts 22 : 25-29.
60 Acts 25 : 10-12; 28 : 19.
61 Acts 17 : 16-34.

62 I Cor. 9 : 19-22. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." Cf. also I Cor. 10 : 33.

This knowledge of men was enhanced by his ability to perceive,[63] to recall,[64] to imagine,[65] to conceive,[66] to discern,[67] and to reason.[68] These several windows of his consciousness were open to the zephyrs of human individuality which stirred the atmosphere all about him. His great spirit, moved and touched by what he sensed, responded with all the manhood that was in him, reenforced by a will sometimes fiery, indeed, but motivated and "atmosphered" by a love which knew no bounds (except toward "the enemies of the cross of Christ").

Paul had not only a profound knowledge of men; he knew *what* he taught. The subject-matter of his teaching had been crystallized into his life by a unique experience. We have already seen that the focal center of his education was the Hebrew Bible.[69] He had mastered it. All his knowledge centered in or radiated from it. His experience on the road to Damascus had precipitated a Person into that center.[70] Henceforth, for Paul, Christ was the heart of all life and all education.[71]

> "Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ."[72]

63 Acts 17 : 22 ; 27 : 10. "Θεωρέω is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose. As denoting the careful observation of details Θεωρέω can even be contrasted with ὁράω, in so far as the latter denotes only perception in general (as resulting principally from vision)."—*Thayer.*

64 Cf. Acts 16 : 1-3 and 20 : 37 with II Tim. 1 : 3-6.

65 Acts 26 : 26-29.

66 Gal. 4 : 20. ἀπορέομαι. Cf. Thuc. 5, 40, 3 ; Xen. Hell. 6 : 1, 4 ; Hdt. 3, 4, 179. To be at a loss with one's self, to be in doubt ; not to know how to decide or what to do—to be in doubt. In this case Paul was called upon to use his conceptual powers to the utmost.

67 Acts 14 : 9. "Perception as denoted by ἰδών when conceived of as completed permits the sensuous element to be forgotten and abides merely as an activity of the soul. Hence οἶδα, second perfect of εἰδω, signifies not 'I have seen' but 'I know.' "—*Thayer.*

68 Acts 24 : 25.

69 Cf. Chapter I "Domestic and Scholastic Influences."

70 Acts 9 : 3-8. He often repeated the story of this transforming life experience, Acts 22 : 6, 11 ; 26 : 12-18. Cf. also I Cor. 9 : 1 ; 15 : 8.

71 "Paul says in I Cor. 9 : 1 and II Cor. 5 : 16 that he had seen Christ. This expression, however, does not warrant the belief that he saw Christ before his crucifixion, but according to Neander and Hemsen, it may refer to the event mentioned in Acts 9 : 3 ff."—*Tholuck.*

72 Frederick W. H. Myers, St. Paul, p. 53.

He went forth teaching a knowledge which he had received at first hand. He knew not only *about* it, he knew *it!*[73] This is evidenced by the ring of conviction and authority in his speech which frequently becomes strongly dogmatic;[74] by his ability to quote from memory[75] and to relate historic facts to each other in their true perspective as he spoke;[76] by his claim to interpret those facts correctly;[77] by his continual references to the great characters of the Old Testament, among whom are Abraham,[78] Moses,[79] David,[80] and the prophets;[81] by his knowledge of Christ, which he claimed had come to him directly in a "personal experience, divine in its origin, personal to himself, and effectual."[82] He knew whereof he spoke!

Both knowledge of men and of subject-matter seem to have held an important place in Paul's conception of the teacher's function. Among other qualifications of leaders in the church he required that they be "apt to teach,"[83] an expression peculiar to Paul, by which he evidently meant to indicate that the

73 Cf. Phil. 3 : 8-11.

74 *E.g.*, Gal. 1 : 8, 9.

75 "How much the education of the Apostle availed for giving him a comprehensive knowledge of the Bible, we perceive in his remarkable, copious, and ready use of all parts of the sacred writings, and in the additional fact that he ordinarily quotes from memory. Koppe, who regards the Epistle to the Hebrews as the production of Paul, has collected 88 quotations from the Old Testament, of which it is thought probable that at least 49 were cited from memory. Koppe is also inclined to the opinion, and so are more recent interpreters, as Bleek (Introduction to the Epistle to the Hebrews, p. 343) and more especially Schulz (cf. Halle Literary Journal, 1829, No. 104), that every one of Paul's citations without one exception is made from memory. Bleek has shown more clearly than any other that often the Apostle's memory referred not to the text of the Septuagint, but to that of the original Hebrew."—*Tholuck.*

76 Acts 13 : 16-22 ff.

77 Acts 13 : 45, 46 ; II Cor. 10 : 8 ; 11 : 10 ; Gal. 2 : 9 ff. ; I Thess. 2 : 13-16.

78 Rom. 4 ; Gal. 3 : 5-20 ; 4 : 21-31.

79 II Cor. 3 : 12-18 ; Acts 13 : 39.

80 Acts 13 : 22, 34, 36 ; Rom. 4 : 6.

81 Acts 28 : 23.

82 Gal. 1 : 12. Cf. Burton, Commentary on Galatians, 1 : 12.

83 I Tim. 3 : 2 ; II Tim. 2 : 24, διδακτικόν. "One who possesses everything that fits him for teaching, including also the inclination (Plitt: "inclined to teach") or the 'willingness.'"—*Hofmann.* Cf. Meyer on I Tim. 3 : 2. Bengel said: *"Hoc non solum soliditatem et facilitatem in docendo, sed vel maxime patientiam et assiduitatem significat."* According to Thayer, the word is found elsewhere only in Philo, De. Praem. et Poenis. 4., not in classic Greek.

ideal leader should possess those qualities which would make him a teacher: firm yet reasonable adherence to convictions, skill, great patience, and untiring perseverance. (Cf. Bengel's comment on this word above.) When his followers looked at Paul they could see his conception of the teacher, as well as his teaching, personified. Who but a genius,—a genius who was yet a humble follower,—could say: "Be ye imitators of me, as I also am of Christ?"[84]

There has been an unwarranted amount of scholarly conjecturing about Paul's physique, a correct idea of which is most likely to be found not in subjective statements about it (as limited as they are in the sources), but rather in the quantitative facts of his life experience. True it is that he "preached the Gospel the first time" to the Galatians "because of an infirmity of the flesh";[85] yet at Lystra (a city of Galatia) he was given an ovation and received as the Greek god Hermes because of his eloquence.[86] At Corinth his *enemies* taunted him by saying, "His bodily presence is weak and his speech of no account,"[87] while at a neighboring city the *unbiased strangers* and Athenians led him to their chief speaking-place and gave him an earnest hearing.[88] True it is that he had a "thorn in the flesh,"[89] whatever it was; some of the conjectures are: some bodily ailment, such as epilepsy, ophthalmia, headache, toothache, stones, hemorrhoids, melancholia, leprosy, neurasthenia, malarial fever, hysteria, etc.; persecu-

84 I Cor. 11 : 1. (Cf. also 10 : 23-32, with which this verse is properly connected for setting.) "Excepting Heb. 4 : 12, μιμητής is in N. T. peculiar to St. Paul (4 : 16; Eph. 5 : 1; I Thess. 1 : 6; 2 : 14), not found in LXX. Everywhere it is joined with γίνεσθαι, which indicates moral effort: 'Strive to behave as I do.'"—*Robertson and Plummer*, Commentary on I Corinthians (International Critical Commentary Series).

85 Gal. 4 : 13. "It was a bodily weakness that gave occasion to his preaching to the Galatians, either by detaining him in Galatia longer than he had intended, or by leading him to go there contrary to his previous plan."—*Burton*, Commentary on Galatians, p. 238.

86 Acts 14 : 12.

87 II Cor. 10 : 10.

88 Acts 17 : 16, 21 ff.

89 II Cor. 12 : 7 ff.

tion; carnal longings; spiritual trials, etc.[90] Yet even this has proved to be a significantly effective point of contact rather than a weakness in Paul as a teacher, for it not only made him at one with sufferers in Corinth, but has ever since linked him in a peculiar bond of sympathy with thousands of other sufferers the world over. Each one has seen in that thorn his own weakness, which becomes a point of departure for the Apostle to teach a lesson of faith and comfort on the true meaning and ennobling glory of patient suffering. Paul knew how to make even his weaknesses effectual object lessons in teaching.

When one considers, besides this, the quantitative facts of his life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most impressive.[91] In the light of these facts Paul was no "shambling invalid," but a "man of extraordinary physical equipment, endowed with amazing powers of bodily endurance, a Christian Samson giving exhibition of physical stamina unique in the annals of mankind." [92]

Whatever may have been the quality of Paul's voice, it was effective, as is seen in the various situations in the Acts. It was a voice which carried conviction,[93] courage, and persuasion.[94] At times it

90 For a list of conjectures on this point see Lias, Introduction, p. 13 ff., of his Commentary on II Corinthians, in the Cambridge Bible for Schools and Colleges. Lightfoot, Commentary on Galatians, p. 186 ff. Stanley, Commentary on Corinthians, p. 547 ff. Plummer, Commentary on II Corinthians 11 : 7, International Critical Commentary Series.

91 II Cor. 11 : 16-33.

92 Jefferson, The Character of Paul, p. 21. Chapter II, "What We Know and What We Do Not Know," is especially to the point. Some of the "scholarly conjectures" on Paul's physique are: Renan, who calls Paul "an ugly little Jew." Jowett: "A poor decrepit being, afflicted perhaps with palsy; the creature, as he seemed to spectators, of nervous sensibility." Raphael paints Paul on Mars Hill as a man of commanding presence. A pen picture in *Acta Pauli et Thekla* (possibly of the second century A.D.), Chapter 1 : 7, is: "Of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel." *Dialogue of Philopatris* (in the time of Julian): "The Galilean with the bald head and the aquiline nose."

93 Acts 13 : 46; II Cor. 3 : 12; 7 : 4. 94 Acts 26 : 28.

became sharp and censorious,[95] at times loud and commanding,[96] at other times earnest and deliberate. (Was the tone of his voice monotonous? "And there sat in the window a certain young man named Eutychus, borne down with deep sleep, and as Paul discoursed yet longer . . . he fell down from the third story, and was taken up dead." Acts 20:9.) If Paul's eyesight troubled him, his eye had at least a "governing power."[97] His gaze was searching, attention-commanding and scrutinizing. You might almost call it a "speaking eye." In each of the cases cited in the Acts, his eye both *saw* and *"spoke."*

To analyze the many-sided character of Paul is far beyond the scope and limits of this chapter. We may, however, name with profit some of the features in his "frame of mind," some of the "principles" upon which he acted which are of special interest from the pedagogical point of view.[98] An interesting study of character from this standpoint can be made by the use of such a chart as Betts has prepared.[99] To check off the positive and negative qualities suggested in this chart reveals an overwhelming preponderance of positive qualities over the negative. Even the negative qualities in Paul's case have their place in the light of his mission. For instance, Paul was dogmatic and in a certain sense one-sided, yet he was so in the best sense, as Schaff[100] says of Athanasius: "He was a man of one mold, one idea, . . . as the same is true of all great men who are borne along with a mighty and comprehensive

95 Acts 23:3, 4.
96 Acts 14:10.
97 Acts 13:9; 14:9; 23:1. (Cf. also II Cor. 3:7-13.) "Paul saw in the whole being of the man closely scrutinized by him, in his look, gesture, play of features, his confidence of being saved, *i. e.*, healed."—*Meyer*, on Acts 14:9.
98 Butler says, "By character is meant that temper, taste, disposition, and whole frame of mind from which we act in one way rather than in another way; those principles from which a man acts, when they become fixed and habitual in him, we call his character. And consequently there is a far greater variety in men's characters than there is in the features of their faces."—*Angus*, p. 120.
99 Betts, How To Teach Religion, pp. 18-21.
100 Schaff, History of the Christian Church, Vol. III, p. 890.

thought and subordinate all others to it. So Paul lived and labored for Christ crucified, Gregory VII for the Roman Hierarchy, Luther for the doctrine of justification by faith alone, and Calvin for the idea of the Sovereign grace of God." It is in this sense that Paul was dogmatic. What he taught was so vitally real, so absolutely essential, so critically eternal in its consequences, that he could brook no rival. If need be, he must be intolerant! On the other hand, his open-mindedness is to be seen in his attitude toward matters that were important yet non-essential. For instance, his advice concerning the marriage of virgins: "I have no commandment of the Lord, but I give you my judgment. . . . And I think that I have the Spirit of God." [101]

Paul is not to be defended for his difficulties with his associates (*e. g.*, John Mark,[102] Barnabas,[103] Peter [104]). These difficulties are to be recognized and acknowledged. Would that every teacher had the common sense to dispose of difficulties of this nature as effectually as Paul did! That Paul was deeply human, a man among men, blazes forth from the sources, in his actions and words. He had a plentiful supply of "good brown earth" in his nature, as well as the Spirit of God. "Men call him a saint, but he was far from perfect." [105] "I am the chief of sinners," was his testimony.[106]

Who can read either the Acts or his Epistles without being convinced of his superior mental equipment? What are the tests of intellectual superiority? "Originality, penetration, soundness of judgment." [107] Each of these qualities is to be found in Paul's thinking.

Paul's originality is not in the content but in the form of his thinking. He always insisted that his

101 I Cor. 7 : 25-40.
102 Acts 13 : 13 ; 15 : 38.
103 Acts 15 : 37-41.
104 Gal. 2 : 11-21.
105 Jefferson, The Character of Paul, p. 31.
106 I Tim. 1 : 15. Cf. Rom. 7.
107 Horne, Leadership of Bible Study Groups, pp. 8-11.

Gospel had come to him by revelation. Yet Stalker[108] says: "We owe to him hundreds of ideas which were never uttered before." His life was a constant passion for truth, and his extraordinarily versatile mind cast that truth into teachable form; hence his style, of which Farrar says, "All that has been written of the peculiarities of Paul's style may, I think, be summed up in two words—*intense individuality.*"[109] Hausrath correctly observes: "It is hard to characterize this individuality, in whom Christian fullness of love, rabbinic keenness of perception, and ancient will power so wonderfully mingle."[110] Originality, penetration, and sanity fairly leap forth from Paul's thought as expressed in his use of language, which Farrar calls "the style of genius, if not the genius of style."[111]

"The absorption in the one thought before him, which makes him state without any qualification truths which, taken in the whole extent of his words, seem mutually irreconcilable;[112] the dramatic, rapid, overwhelming series of questions, which show that in his controversial passages he is always mentally face to face with an objection;[113] the *centrifugal* force of mental activity, which drives him into incessant digressions and goings off at a word, due to his vivid power of realization;[114] the *centripetal* force of imagination, which keeps all these digressions under the control of one dominant thought;[115] the grand confusions of metaphor;[116] the vehemence which makes him love the

108 Stalker, Life of St. Paul, p. 108

109 Farrar, The Life and Work of St. Paul. Cf. Excursus I, "The Style of St. Paul as Illustrative of His Character," in which he has gathered a collection of varying estimates of the style of the great Apostle, from many notable sources. Pp. 689-693. This quotation is from p. 692.

110 Hausrath, *Der Apostel Paulus*, p. 502.

111 Farrar, The Life and Work of St. Paul, Vol. I, p. 623.

112 The following references to the Epistles are partly suggested by Farrar, partly by the present writer to supplement and substantiate Farrar's statements. Romans 9-11.

113 Rom. 3 : 21-31; ch. 10.

114 Phil. 2 : 5-11. In this case the word is "who," on which Paul "goes off" into one of the most profound Christological passages in his Epistles.

115 II Cor. 2 : 14-16; 12 : 1-3, 12-16; Eph. 4 : 8-11; 5 : 12-15. Cf. Paley, *Horæ Paulinæ*, 6 : 3.

116 II Cor. 3 : 1; Col. 2 : 6, etc.

most emphatic compounds;[117] the irony[118] and sarcasm;[119] the chivalrously delicate courtesy;[120] the overflowing sympathy with the Jew, the pagan, the barbarian—with saint and sinner, king and slave, man and woman, young and old;[121] the passion, which now makes his voice ring with indignation[122] and now break with sobs;[123] the accumulation and variation of words, from a desire to set forth the truths which he is proclaiming in every possible light;[124] the emotional emphasis and personal references of his style;[125] the depressed humility passing into boundless exultation;[126]—all these are due to his *natural temperament*, and the atmosphere of controversy and opposition on the one hand, and deep affection on the other, in which he worked."[111]

When one takes into account the fact that Luther awoke Europe from the slumber of centuries with a word of Paul, "The righteous shall live by faith," (an idea first expressed in the Old Testament,[127] but re-stated and reaffirmed by Paul as the central point of his teaching[128]), and observes that whenever men have re-discovered this truth for themselves in the mighty utterances of the Apostle, something has happened within them, it is no wonder that Stalker[129] characterizes him as "the greatest thinker of his age, if not of any age."[130]

117 Especially compounds in *ὑπέρ-*, *κατά-*, *ἐπί-*. Cf. Thayer's lists of verbs compounded with these prepositions, at the close of his discussions of these prepositions and others.

118 I Cor. 4 : 8; II Cor. 11 : 16-20, etc.

119 Phil. 3 : 2; Gal. 4 : 17; I Cor. 14 : 36, etc.

120 I Cor. chs. 1-3; Philemon vs. 4-7, 8 ff.; Phil. 1 : 1-11; 4 : 1-3.

121 Cf. passages listed under third and fourth paragraphs of this chapter, footnotes No. 3 to 51.

122 Cf. Gal. chs. 3, 4. This is especially characteristic of Paul in his two Corinthian Epistles, where he unveils his own heart as nowhere else. Cf. also II Tim. 2-4.

123 Gal. 4 : 19, 20; II Tim. 4 : 16 ff.

124 Gal. 5 : 19-24; Eph. 6 : 10-20.

125 I Cor. 9 : 1-27.

126 II Cor. 2 : 14; Rom. 7 : 25.

127 Gen. 15 : 6; Hab. 2 : 4.

128 "The righteous shall live by faith." Rom. 1 : 17; Gal. 3 : 11; cf. Heb. 10 : 38.

129 Stalker, Life of St. Paul, p. 105.

130 Dionysius Longinus (213?-273 A.D.) speaks thus of the eloquence of Paul: "The following men are the boast of all eloquence of Grecian genius, viz.: Demosthenes, Lysias, Æschines, Hyperides, Isæus, Anarchus or Demosthenes Crithinus, Isocrates, and Antiphon, to whom may be added

It has been sufficiently demonstrated above that Paul possessed not only a mental equipment of the highest order, but also a superlative emotional endowment. His eloquence not only sparkles with thought, but is warm, sometimes hot, with feeling. His "intensity of feeling"[131] gave him an entrance into the experiences of others,[132] and his fountain of "personal sympathy"[131] flowed out in rich abundance to them.[133] "Who is weak and I am not weak? Who is caused to stumble and I burn not?" cried he. He stands in a high place among the leaders in history of the emotional type.[134]

Paul is an extraordinary example also of the volitional type.[134]

One need but read the hortatory portions of his Epistles [135] to be impressed that Paul was an exceedingly practical man. He was a *doer* as well as a *thinker*. He not only worked with his mind, and travailed in spirit, but toiled with his hands. He combined an "avocation" with his "profession."[136] He had *"definiteness of purpose."*[134] "This one thing I do" was his watchword.[137] He had *"largeness of purpose."*[134] He testified that he was appointed to carry the "good tidings"[138] before "the Gentiles, and kings, and the children of Israel."[139]

Paul of Tarsus, who was the first, within my knowledge, that did not make use of demonstration, who made use of persuasion and pathos rather than argument."—*Tholuck*, Theologische Studien und Kritiken, p. 393. Hug (Introduction, Fosdick's translation, pp. 508-510) says, "I regard Paul as a master of eloquence, and should even like to compare him in this respect with celebrated men of ancient times; *e. g.*, with Isocrates, whose letters to Demonicus and some of those to Nicocles bear considerable resemblance to Paul's in design and purport."

131 Cf. Horne, Leadership of Bible Study Groups, pp. 8-11.

132 Cf. footnotes 120 and 125, and Acts 27, 28; I Cor. 11:29.

133 Cf. footnotes 121, 126, and Acts 20:18-38, Rom. 12:11-14, I Thess. 5:17-27.

134 Cf. Horne, Leadership of Bible Study Groups, p. 10, for a list of notable historical examples of this class, together with characteristics of this type.

135 Rom. 12-16; Gal. 5, 6; Eph. 4-6; Col. 3:5-25; 4:1-18; and his sound practical advice in his Pastoral Epistles: I Timothy, Titus, II Timothy

136 Cf. Acts 18:1-4; 20:34; I Cor. 4:12; I Thess. 2:9; II Thess. 3:8.

137 Phil. 3:13.

138 The Gospel.

139 Acts 9:15. See also 22:21; 26:17; Rom. 11:13; 15:16; Gal. 1:16; 2:7 ff.; Eph. 3:2, 8; I Tim. 2:7; II Tim. 4:17.

His horizon extended unto "all the nations."[140] He proposed to go even unto Spain. "But now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company). . . ."[141] He had "*faith in his purpose,*"[134] and spent his whole life enlisting others in its accomplishment.[142] He had "*tenacity of purpose*";[134] he considered no obstacle great enough to come between him and the accomplishment of it.[143] He had a will of iron, like that of Luther, who said, "I am resolved to enter Worms, although as many devils should set at me as there are tiles on the house-tops."[144]

One rarely finds a combination of mental, emotional, and volitional qualities of such high degree in a single individual. Yet Paul was superior in each of them! He seems well justified in calling himself a teacher: His active life was one teaching situation after another; he understood human nature; he knew and embodied what he taught; he had a high conception of the teacher's function; his physical presence, though possibly weak, was transfigured by a radiant personality; he had an effective voice and a speaking eye; his character is thoroughly human, predominantly positive in quality; his personality was projected by means of a superior mental, emotional, and volitional endowment. (His teaching abilities as exhibited in experience will be set forth in succeeding chapters.) All these facts distinguish St. Paul as a teacher, and give him high rank among those who in their teaching

> "Seek to delight, that they may mend mankind,
> And, while they captivate, inform the mind."[145]

140 Rom. 1 : 5.
141 Rom. 15 : 23, 24.
142 II Tim. 4 : 6.
143 Acts 20 : 16, 22-24 ; 27 : 21-26.
144 Schaff, History of the Christian Church, Vol. VI, p. 298.
145 Cowper, Hope, l. 770.

Chapter IV

ST. PAUL'S AIMS AS A TEACHER

Our primary interest here, as throughout this entire study, is in St. Paul the teacher, rather than in the teachings of St. Paul. We propose in this chapter to study him as a teacher through the aims which prompted his teachings.

Dewey[1] defines an aim in education thus: "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, and aim means foresight in advance of the end, or possible termination."

In his letter to the Ephesians ("Its theme is *the Church,* and it contains all ecclesiology in a nutshell"[2]) there is a teaching which *reflects* a partial summary of Paul's aims as a teacher, aims toward which he worked in his teaching experience.

A paraphrase of this passage (4:11-16; see Diagram and additional note at the end of this chapter giving an exegetical justification of this paraphrase) is as follows:

"And Christ gave (among other leaders) the Shepherd-Teachers who are to aim at the *practical ideals* of character perfecting, for service, with a view to Christian progress. They are to continue their activities toward such *ultimate attainments* as Unity—the goal of faith and knowledge of the Son of God; Maturity—the end of complete manhood; and Christlikeness—the ideal standard of the com-

1 Dewey, Democracy in Education, p. 119.
2 Burrell, Paul's Letters, p. 59.

THE APOSTLE PAUL
From the painting by Rembrandt

plete life. *Consequently* they are to educate childish wills to follow after truth, and to seek for growth of love among all those whose head is Christ."

These aims may be stated pedagogically as follows (see conclusions at end of Additional Note). In the economy of Christian activity, Christian education should be:

Moral—The Shepherd-Teachers are to aim at character.

Social—The Shepherd-Teachers are to promote service.

Intellectual—The Shepherd-Teachers are to strive for unity of faith and knowledge of the Son of God.

Spiritual—The Shepherd-Teachers are to point men to Christ, the ideal standard and dynamic of manhood.

Volitional (Moral)—The Shepherd-Teachers are tc educate childish wills to follow after truth.

Emotional—The Shepherd-Teachers are to seek for growth of love among all Christians.

These aims, we repeat, are merely *reflected* in this passage, which is really an exhortation to unity. It is striking indeed that such suggestions as these should be reflected in an utterance which is not designedly pedagogical. But St. Paul practiced what he preached: "Thou therefore that teachest another, teachest thou not thyself?"[3] These ideals set before the Shepherd-Teachers and the other leaders spoken of were the very aims (together with others) for which he himself strove as a teacher.

Strictly speaking St. Paul had but one aim as a teacher. This aim was central and unique, yet it was as many-sided as life itself. Rousseau said, "We are educated by 'three kinds of teachers,—nature, man, and things; and since the coöperation of the

[3] Romans 2 : 21.

three educations is necessary for their perfection, it is to the one over which we have no control (*i. e.*, nature) that we must direct the other two.' Education must, therefore, conform to nature." [4]

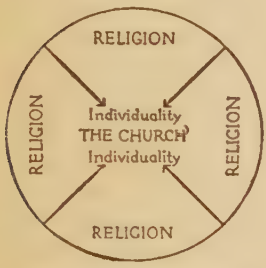
St. Paul would have stated this doctrine by substituting "Christ" for "Nature," thus making it read: "And since the coöperation of the three educations is necessary for their perfection, it is to the One to whom we have committed our lives in faith that we must direct the other two. Education therefore must conform to Christ." Rousseau's cry was "Back to Nature." Paul's was "Back to Christ." Rousseau's method in the light of this aim was "Cultivate your natural powers." Paul's was "Dedicate your ransomed powers." [5] Rousseau's education began with the body (1 to 5), then the senses (5 to 12), the mind (12 to 15), and the heart (15 to 20). In this last period Emile is to become moral, affectionate, and religious.[6] Rousseau made religion an accomplishment of life in the educative process. Paul considered religion the heart and center of all life and education, and the heart of true religion according to St. Paul is Christ.[7] A pure body,[8] a renewed mind,[9] an energized will,[10] refined emotions,[11]—all being developed, articulated, and equipped *in each period of life;* all *increasing* unto the measure of which Christ is the standard;—these are the marks of the complete man in the educative process as Paul taught and lived it.

St. Paul's educational ideal may be compared

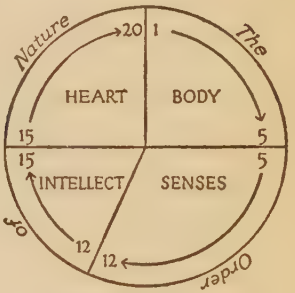
4 Graves, History of Education, Vol. III, p. 10, quoting from The Emile.
5 Romans 12 : 1, 2; cf. also Rom. 6 : 13, 16, 19; Col. 3 : 5-11, 12-17.
6 Graves, p. 16.
7 Cf. Chapter III, paragraph 7, and footnotes 69-72.
8 Cf. I Cor. 6 : 12-20, especially vv. 15, 19, 20; Gal. 5 : 24; Eph. 5 : 23; Phil. 1 : 20.
9 Rom. 12 : 2; Eph. 4 : 23; Phil. 4 : 8. "By this renewal the intellectual or rational principle will no longer be a νοῦς σαρκός (Col. 2 : 18), but will be filled with the Spirit, and coincident with the highest part of human nature (I Cor. 2 : 15, 16)."—*Sanday,* International Critical Commentary: Romans, p. 354.
10 Phil. 2 : 12, 13; Rom. 12 : 3; (Heb. 13 : 21).
11 Gal. 5 : 22-24 (19-21); Eph. 5 : 19; Col. 3 : 16.

with the medieval ideal and Rousseau's ideal in a graphic way as follows:

PAUL'S CHRISTIAN
THE COMPLETE MAN [12]



THE MEDIEVAL MONK
THE CHURCH MAN



ROUSSEAU'S EMILE
THE NATURAL MAN

(The arrows indicate the direction of the educative process.)

These diagrams suggest the place that has been given to religion in the educative process:

- Rousseau—Religion an accomplishment in the educative process. (Religion has no place till the 15th year.)
- The Medieval Ideal—Religion circumscribing and repressing individuality. (The arrows pointed in.)
- St. Paul—Religion at the heart of the educative process and releasing personality indefinitely. (The arrows pointing out.)

[12] Eph. 4 : 13. Col. 2 : 8-10 is of unusual interest at this point: "Take heed lest there shall be any one that maketh spoil of you through his

St. Paul's aim stands in contrast also to the medieval ideal. His aim put religion at the heart of the educative process with the view of releasing personality indefinitely. The medieval aim circumscribed all education by religion and repressed individuality by ecclesiastical pronouncements. The schools taught only what the church approved and instruction was for church ends. St. Paul's aim implied supreme loyalty to a Person. The medieval ideal involved strict conformity to a system. Rashdall [12a] has aptly characterized this situation in these words: "Ideals pass into historic forces by embodying themselves in institutions. The power of embodying its ideals in institutions was the peculiar genius of the medieval mind, as its most conspicuous defect lay in the corresponding tendency to materialize them." St. Paul's aim sought expression in life, not in form, therefore freedom was to be its accompaniment, not bondage. In his epistle to the Galatians he cries: "With this freedom Christ set us free: stand, therefore, and be not entangled again in a yoke of bondage." [12b] On the other hand a great ecclesiastic once said that he favored the medieval ideal because it gave him an horizon for his thinking!

The question naturally follows: Has modern education anything to learn from St. Paul's ideal?

St. Paul's ideal aims of religion and education

philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are *made full*," i.e., complete. See also (Rom. 16:10): "Salute Apelles, the approved man (τὸν δόκιμον) in Christ." τὸν δόκιμον from δοκιμάζω, "means originally 'put to the test,' but in the N. T. generally conveys the added thought that the test has been successfully surmounted." (G. Milligan on II Thess. 2:4.) Cf. Rom. 1:28; 2:18. See also I Cor. 11:19; II Cor. 10:18; 13:7. Moulton and Milligan in Voc. of Greek Testament Illustrated from the Papyri and Other Non-Literary Sources, cite (under δόκιμάζω) P. Fayûm 106:23 (*c.* A.D. 140), in which a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination," like the petitioner.

12a Universities in the Middle Ages, Vol. I, p. 5.
12b Gal. 5:1 (Burton).
13 Acts, ch. 13.
14 Acts 17:2, 3.
15 Acts 17:10, 11.
16 Acts 19:8 ff.
17 Acts 26:27.
18 Acts 28:23, 30, 31.
19 Personal and Ideal Elements in Education, pp. 71, 72.

really fall together. Both focused in "the scriptures." Follow him on his journeys and this becomes evident. One teaching situation after another reveals this. Observe him at Antioch of Pisidia,[13] at Thessalonica,[14] at Berœa,[15] at Ephesus,[16] before King Agrippa,[17] at Rome,[18] in each case this fact is patent. In this respect St. Paul's ideal anticipates a statement of the modern ideal as Henry Churchill King has framed it:[19]

"I think it must be said that the ultimate *aims* of religion and education are essentially the same. For, on the one hand, the best education seeks to call out the whole man in his highest harmonious development. That education often falls short of this highest aim, must of course be granted; but to this ideal it must nevertheless be held, and any education must be regarded as defective in just the degree in which it fails to accomplish this aim.

"Religion, too, at its highest, as looking always to the fulfillment of the supreme personal relation, involves everywhere the full personality in its highest possible response; and just so far as it attains its aims, must touch and quicken every faculty, must call out the entire man—volitionally, emotionally, intellectually. In the concrete case, doubtless, religion also falls all too often to reach its final goal; but the power of the genuine religious experience to quicken to its best the entire personality of the man, cannot be doubted. The ideal aims, therefore, both of education and religion, surely fall together."

If the ideal of early Christian education may be described as "other-worldly," is it true that this was the ideal for which St. Paul strove?[20]

St. Paul's aim as a teacher was central and unique,—but it was as many-sided as life itself. Commenting on Ephesians 4:12, Moule speaks of this ideal as "a noble process, with a glorious goal! All was to be aimed at nothing short of the production of an ideal community of ideal members, each and all alike animated and sanctified by saving reliance on the Head."

St. Paul's experiences recorded in the Acts, and especially the practical and hortatory sections of his Epistles, fairly bristle with aims. In these aims we can feel the pulse-beat, the heart-throb of this great teacher. They reveal the all-inclusive motive that

20 See Graves, Vol. I, pp. 278, 279; Cubberley, p. 87 ff., *et al.*

urged him on and on, and make us feel that Paul, the man himself, is the Epistle we are reading. Here a great soul is revealed. Here personality is released. Here stands a man among men. Here stands a TEACHER.

Whatever may be said about St. Paul's teachings concerning the future life, an examination of the sources reveals the most sternly practical aims for every-day life. What then were these contributory, practical aims, for which St. Paul strove as a teacher?

One cannot but be impressed with the *moral* aim: St. Paul aimed at *character*. Note the various elements of character, in the complete man, as they are delineated by his teachings (Moffatt's translation):

Love: "Let your love be a real thing, with a loathing for evil and a bent for what is good." Rom. 12:9.

Truthfulness: "Lay aside falsehood, then, let each tell his neighbor the truth." Eph. 4:25.

Kindness: "Always aim at what is kind to one another and to all the world." I Thess. 5:15.

Hospitality: "Contribute to the needy saints, make a practice of hospitality." Rom. 12:13.

Temperance: "And do not get drunk with wine—that means profligacy—but be filled with the Spirit." Eph. 5:18.

Industry: "Attend to your own business, and—as we charged you—work with your hands, so that your life may be correct in the eyes of the outside world, and self-supporting." I Thess. 4:11-13. (And this in one of Paul's most "other-worldly" epistles!)

Prudence: "Keep harmony with one another; instead of being ambitious, associating with humble folk." Rom. 12:16.

Patience: "Never lose your temper with any one." I Thess. 5:14. See also Rom. 12:12.

Obedience: "Children, obey your parents at every point." Col. 3:20.

Christlikeness: "Put on the character of the Lord Jesus Christ." Rom. 13:14. (This is the verse that changed Augustine's life.)

Forbearance: "Let your forbearance be known to every one." Phil. 4:5.

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12:15.

Diligence: "Never let your zeal flag." Rom. 12:11.

Thrift: "Buy up the time" (lit.). Eph. 5:16.

Meekness: "Never be self-conceited." Rom. 12:16.

Loyalty: "Rally around me, by praying to God for me." Rom. 15:30.

Perseverance: "Bless those who make a practice of persecuting you; bless them instead of cursing them." Rom. 12:14.

Mercy: "Never pay back evil for evil to any one." Rom. 12:17.

Forgiving spirit: "Be angry, but do not sin, never let the sun go down upon your exasperation." Eph. 4:26.

Hopefulness: "Let your hope be a joy to you." Rom. 12:12.

Joyfulness: "Rejoice in the Lord always; I will say it again, 'Rejoice.'" Phil. 4:4. See also I Thess. 5:16.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Humility: "Be forward to honor one another." Rom. 12:10.

Honesty: "Lead an honest life and you will be commended for it." Rom. 13:3.

Spirituality: "Maintain the spiritual glow." Rom. 12:11.

Prayerfulness: "Attend to prayer." Rom. 12:13. Col. 4:2.

Respectfulness: "Aim to be above reproach in the sight of all." Rom. 12:17.

Peaceableness: "Be at peace with all men, if possible, so far as depends on you." Rom. 12:18.

Self-control: "Do not let evil get the better of you; get the better of evil by doing good." Rom. 12:21.

This list might be continued to include almost every adjective descriptive of character.

We see in St. Paul's teachings also the *social* aim: He sought to ennoble social relationships in:

Good citizenship: "Every subject must obey the government-authorities. . . . Any one who resists authority is opposing the divine order, and the opposition must bring judgment on themselves. . . . Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honor to that." Rom. 13:1-7.

Sound business: "Be in debt to no man—apart from the debt of love one to another." Rom. 13:8.

Good ethics: "You must not commit adultery, you must not kill, you must not steal, you must not covet; these and any other command are summed up in the single word, You must love your neighbor as yourself." Rom. 13:9.

Respect for the rights of others: "So let us stop criticizing one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way." Rom. 14:13.

Neighborliness: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves. Each of us must please his neighbor, doing him good by building up his faith." Rom: 15:1, 2.

Thoughtfulness: "I want you to be experts in good and innocents in evil." Rom. 16:19.

No partisanship: "I beg of you to drop all these party-cries. There must be no cliques among you; you must regain your common temper and attitude." I Cor. 1:10.

No class rivalry: "You are not to be puffed up with rivalry over one teacher as against another." I Cor. 4:6.

Good company: "Expel the wicked from your company." I Cor. 5:13.

Lawsuits: "When any of you has a grievance against his neighbor do you dare to go to law in a sinful pagan court, instead of laying the case before the saints? . . . Even to have lawsuits with one another is in itself evidence of defeat. Why not rather let yourselves be wronged?" I Cor. 6:1, 7.

Industry: "Keep a check on loafers." I Thess. 5:14.

"Shun any brother who is loafing." II Thess. 3:6. "If a man will not work, he shall not eat." II Thess. 3:10. "Brothers, you recollect our hard labor and toil, how we worked at our trade night and day when we preached the gospel to you, so as not to be a burden to you." I Thess. 2:9.

Instances of good social use might also be multiplied indefinitely.

The *intellectual* aim is also evident. St. Paul aimed to *inform the mind, awaken the understanding, stir the reason, quicken the judgment.* The Revised Version uses the following words to translate the verbs in the Acts used to describe his appeal to the intellect with this aim in view: Expounded (28:23), exhorting (20:1), disputing (9:29), reasoning (19:8, 9), persuading (28:23), discoursed (20:7), declaring (20:20), testifying (23:11 *et al.*), preaching (20:25), admonishing (20:31), commending (20:32), rehearsed (21:19 *et al.*), make defense (24:10 *et al.*).

St. Paul directed the mind to the most *ennobling and exalted thoughts.* "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." (Phil. 4:8, 9, Moffatt's translation.) Yet he *warned against speculation:* "Avoid the profane jargon and contradictions of what is falsely called knowledge." (I Tim. 6:20, Moffatt's translation.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim. 4:7.) "Shut your mind against foolish, popular controversy; be sure that only breeds strife." His *Pharisaic conservatism* crops out: "But hold to what you have been taught, hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus." (II Tim.

3:14, 15.) He aimed to train in *exactness and readiness of thought:* "Learn how to answer any questions put to you." (Col. 4:6.) He sought also to make individuals *independent in their thinking:* "Let no one deceive you with specious arguments; these are the vices that bring down God's anger upon the sons of disobedience." (Eph. 5:6.) He encouraged *application in study:* "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (II Tim. 2:15, R. V.)

Paul's aim as a teacher was also *spiritual.* He sought *to spiritualize life* by bringing men into fellowship with God by faith in Jesus Christ. "My aim," said he, "is to make the Gentiles an acceptable offering, consecrated by the Holy Spirit. Now in Christ Jesus I can be proud of my work for God." (Rom. 15:16.) He sought to do this in places where no one else had ever done it. He was a *pioneer.* (Rom. 15:20.) He aimed *to touch and cultivate man's spiritual nature:* "We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them. And the reason is, that they must be read with spiritual eye." (I Cor. 2:14.)

St. Paul's aim was also *volitional.* He sought to *move men to action.* One need but note the almost continual use of the imperative mood in his speeches and letters to be convinced of this. He also aimed at *firmness of will:* "Well, then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter." He endeavored to establish *stability of purpose:* "Watch yourself and watch your teaching; stick to your work; if you do that you will save your hearers as well as yourself." (I Tim. 4:16.) He endeavored also *to educate weak wills to follow after truth:* "Only we must let our

steps be guided by such truth as we have attained." (Phil. 3:16.) To this end he invited *imitation* of himself: "Practice also what you have learned and received from me, what you heard me say and what you saw me do." (Phil. 4:9.)

The *emotional* aim also guided his efforts as a teacher. St. Paul endeavored not only to stir men to right action; he also was not unmindful of the *reservoir of feeling* in individuals:

Joy: "Rejoice at all times." I Thess. 5:16. His Epistle to the Philippians is an Epistle of Joy. The four chapters have been entitled: Joy in Suspense, Joy in Fellowship, Joy in the Race, Joy in Prayer. The word "rejoice" occurs 19 times in the 104 verses.

Peace: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus." Phil. 4:6, 7.

Love: St. Paul's classic on Love, I Corinthians 13, prompted Drummond to speak of Love as "The Greatest Thing in the World."

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12:15.

Cheerfulness: "I now bid you cheer up." "Cheer up, men!" "Then they all cheered up and took food for themselves." Acts 27:22, 25, 36.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Hopefulness: "May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope by the power of the Holy Spirit." Rom. 15:13.

Confidence and repose: "Of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ." Phil. 1:16.

Reverence: "Work all the more strenuously at your salvation with reverence and trembling." Phil. 2:12.

Some of the feelings enumerated above also involve the will, but they are also of the emotions.

St. Paul sought for emotional response in music and song: "Teach and train one another with the music of psalms, with hymns and songs of the spiritual life." (Col. 3:16.) "Praise the Lord heartily with words and music." (Eph. 5:19.) "But about midnight, as Paul and Silas were praying and singing to God, while the prisoners listened," suggests how he lived this aim even in a distressing experience. (Acts 16:25.)

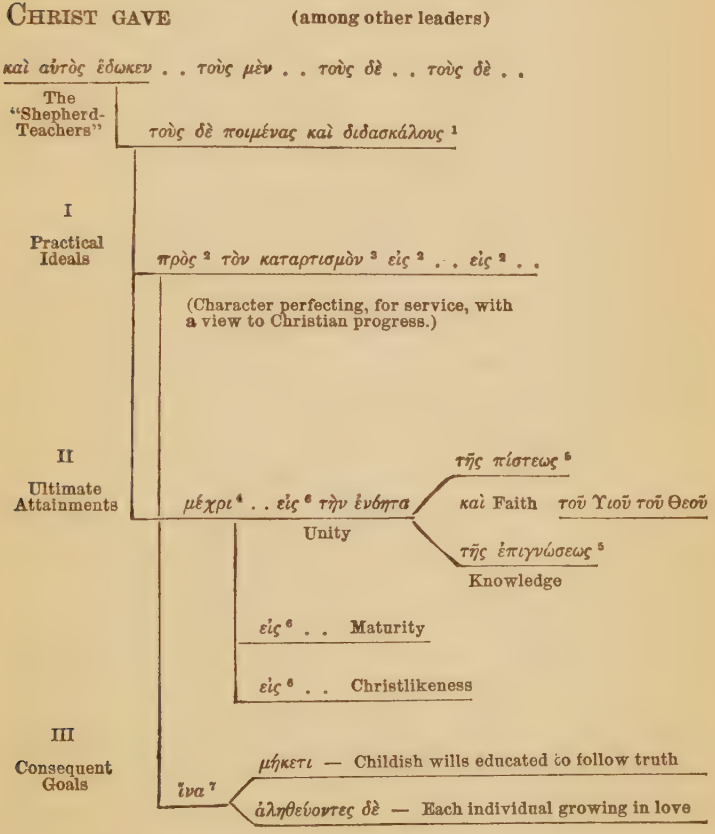
The *physical* aim claimed his attention as a teacher. In several experiences he actually *healed the bodies of men, e. g.,* at Lystra (Acts 14:8-10), at Philippi (Acts 16:16-18), at Troas (Acts 20:7-12), at Melita (Acts 28:7-9). One of Paul's *closest companions* was a *physician,* and he accompanied him on many of his journeys. Paul sought to teach men to regard their bodies with *reverence:* "Do you not know you are God's temple and that God's Spirit dwells within you? God will destroy any one who would destroy God's temple, for God's temple is sacred, and that is what you are" (I Cor. 3:17); and *keep them pure:* "The body is not meant for immorality but for the Lord, and the Lord is for the body; . . . shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body. . . . You are not your own, you were bought for a price; then glorify God with your body." (I Cor. 6:13, 18, 20.) And yet he said: "Train for the religious life; the training of the body is of small service, but religion is of service in all directions." (I Tim. 4:8.)

Our study reveals that St. Paul's aims as a teacher touched every side of man's nature, and all of them focused in one unique, central aim, an aim which united religion and education toward the realization of complete manhood in this life (and as his teachings further show, in the world to come), the perfect standard and dynamic of which is Christ.

Additional Note to Chapter IV

Ephesians 4: 11-16

The development of thought in this much involved and much disputed sentence, as based upon its grammatical construction, seems best diagrammed as follows (see exegetical justification):


CHRIST GAVE
(among other leaders)
καὶ αὐτὸς ἔδωκεν . . τοὺς μὲν . . τοὺς δὲ . . τοὺς δὲ . .
The "Shepherd-Teachers"
τοὺς δὲ ποιμένας καὶ διδασκάλους [1]
I
Practical Ideals
πρὸς [2] τὸν καταρτισμὸν [3] εἰς [2] . . εἰς [2] . .
(Character perfecting, for service, with a view to Christian progress.)
II
Ultimate Attainments
μέχρι [4] . . εἰς [6] τὴν ἑνότητα
τῆς πίστεως [5]
καὶ Faith τοῦ Υἱοῦ τοῦ Θεοῦ
Unity
τῆς ἐπιγνώσεως [5]
Knowledge
εἰς [6] . . Maturity
εἰς [6] . . Christlikeness
III
Consequent Goals
ἵνα [7]
μήκετι — Childish wills educated to follow truth
ἀληθεύοντες δὲ — Each individual growing in love

Exegetical justification of this diagram showing development of thought in this passage.

(1) *τοὺς δὲ ποιμένας καὶ διδασκάλους.* Critical authorities both ancient and modern are divided on the question as to whether these two terms point out two different classes of office-bearers, or merely describe one class by two combined characteristics. Those holding the former view are Theophylact, Ambrose, Pelagius, Calvin, Beza, Zanchius, Calixtus, Crocius, Grotius, Meier, Matthies, de Wette, Neander and Stier. Among those favoring the latter are Augustine, Jerome, Œcumenius, Erasmus, Piscator, Musculus, Bengel, Rückert, Harless, Olshausen, Meyer, Davidson, Eadie, Hodge, and Salmond.

Two considerations seem to establish the latter view. 1. *τοὺς δὲ* is not repeated before *διδασκάλους.* St. Paul's usage of the Greek article (cf. II Cor. 1:3; 11:31; Eph. 1:3; I Thess. 1:3; Col. 1:3) would indicate that here also *ποιμένας* and *διδασκάλους* form but one class. 2. The possible use of *καὶ* epexegetically. While Winer (Grammar of N. T. Greek, ed. VII, p. 437) says that the epexegetical force has been attributed to *καί* in too many passages, yet comparing this passage with the others mentioned above (and with I Cor. 3:5, Eph. 6:18, and Gal. 6:16, where the epexegetical force of *καί* is distinctly used, according to both Thayer and Winer) it would seem that it has that force here: "*ποιμένας*, yea, *διδασκάλους*"; or "*ποιμένας*, indeed *διδασκάλους*." This idea is further substantiated by such passages as Titus 1:9 and I Timothy 5:17. Jerome said: "*Nemo . . . pastoris sibi nomen assumere debet, nisi possit docere quos pascit.*" "The *ποιμήν* would naturally also be a *διδάσκαλος*; but there is not the same reason for supposing that every *διδάσκαλος* would be a *ποιμήν*." (Salmond.) The epexegetical *καί* would clearly indicate this.

Therefore Paul's striking combination of these terms in this passage, both governed by a common article; the latter explicating the former; an idea expressed in other passages, would indicate that he conceived of the teaching function as going hand in hand with and as an essential part of Christian leadership. Would not this also indicate that since Paul united both of these functions in one person, he considered the ideal aims both of religion and of education to fall together?

(2) πρός, εἰς, εἰς. Ellicott (on Titus 1:1, discussing the relation of πρός, εἰς and κατά) concludes, "We might perhaps say εἰς marks immediate purpose, πρός ultimate purpose. The distinctions must however be applied with great caution." Moulton (Grammar of N. T. Greek, p. 218, considering εἰς τό and πρὸς τό with infinitive, after citing numerous examples from the N. T., and first and second century papyri) says, "Like the rather commoner πρὸς τό, it (εἰς τὸ) seems to carry the thought of a remoter purpose, the tendency toward an end." Keeping these possible distinctions in mind, we note the following endeavors to relate the clauses successively introduced by these prepositions:

1. The A. V. translates each of these prepositions "for" (following Chrysostom, Zanchius, Wolf, Bodius, Bengel, *et al.*); but the change of prepositions and the omission of the article before ἔργον and οἰκοδομήν does not allow this. Cf. Rom. 5:10 and 15:2. According to this view the three clauses would be coördinate and each dependent on ἔδωκεν.

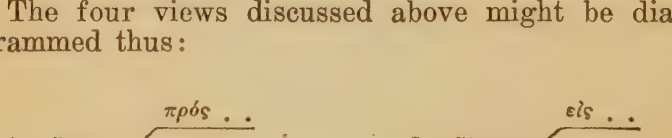
2. Grotius, Calovius, Rollock, Michaelis, Koppe and Cremer do violence to these clauses by transposing them: "for," "the design of which," "and." But such a transposition is arbitrary.

3. Lachmann, Harless, Tischendorf, Bleek, Hofmann, Meyer, Ellicott, Alford, *et al.*, take πρός expressing remote end, and the two εἰς's as imme-

diate ends. Thus the two clauses introduced by εἰς would be coördinate or parallel to each other. The sense then becomes, "For the sake of the full equipment of the saints, Christ appointed these teachers for their work of service, for the edification of His Body." The aim then might be stated in modern terminology as: Service and Christian progress for the sake of character perfecting. But this is clumsy.

4. Erasmus, Luther, de Wette, Rückert, Weiss, Haupt and Salmond make the three clauses successive and dependent on ἔδωκεν. The sense thus becomes: "Christ gave some . . . pastors and teachers with a view to the full equipment of the saints for their work of service in order to the building up of the body of Christ." Salmond says concerning the passage: "The building up of the Church —that is the great aim and final object." If this last view be taken, then the development of this religio-educative aim is: *Character perfecting, for service, with a view to Christian progress.* This gives the best sense. It is in keeping with the development of the whole context, beginning at verse 1 and continuing through verse 16. It is climactic in order, one clause unfolding naturally into the next, with an ultimate object expressed finally. Salmond points out that this is the only view "which does justice to the ἑνὶ δὲ ἑκάστῳ at the beginning of the statement (verse 7) and the ἑνὸς ἑκάστου at its close (verse 16)." Thus the individual is properly related to the group.

The four views discussed above might be diagrammed thus:



(3) καταρτισμόν occurs here only time in N. T. G. Milligan, in "Greek Papyri" (Cambridge, 1910), p. 29, reproduces Tebtunis Papyri 33, B. C. 112, καὶ τ[ὰ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, . which he translates "the things for the furnishing of the guest-chamber," etc. The verb καταρτίζω occurs 13 times in the N. T., (5 by Paul;) *e. g.*, Matt. 4:21, "mending nets"; Gal. 6:1, "restore such an one"; Heb. 11:3, "framed the worlds." The derivation of the verb, κατά + ἄρτιος, suggests "that by which a thing or person is made fit, or whole." "The idea is of mending a breach, completing a connection, putting the dislocated in order" (Moule). The word is used by Galen of setting a broken bone. Our English word "articulate" comes from the same root. "Character perfecting" might be a good equivalent for this phrase here.

(4) μέχρι. Harless (Jelf: 841:3) correctly connects καταντήσωμεν, aorist subjunctive, with principal verb ἔδωκεν as expressing a future aim. μέχρι suggests the length of time during which the gift spoken of will continue in the church. See Beet, *in loco*. "It is questioned whether St. Paul here conceived this ideal as one to be realized in the present life or only in the future. Amongst the ancients Chrysostom, Theophylact, Œcumenius and Jerome took the former view, Theodoret the latter. It would probably be an error to suppose that the apostle meant definitely either one or the other. He speaks only of an Ideal which may be approximated. But though it may not be perfectly attainable, it must be aimed at, and this supposes that its attainment is not to be represented as impossible. See Dale, Lecture XV, p. 283." (Abbot, on Ephe-

sians, in International Critical Commentary Series, p. 121.)

(5) τῆς πίστεως and τῆς ἐπιγνώσεως. εἰς marks the *terminus ad quem* and the genitive τοῦ υἱοῦ τοῦ θεοῦ is governed both by πίστεως and ἐπιγνώσεως. Cf. Rom. 3:22 and Gal. 2:16. ἐπιγνώσεως is not epexegetical, being precluded not by καί but by the fact that πίστις and ἐπίγνωσις are two different notions. Cf. Meyer *in loco*. Paul has used not γνῶσις but ἐπίγνωσις, which indicates "true, fully developed spiritual knowledge." Cf. Thayer, Trench.

(6) In each case εἰς is in apposition to and expounding the phrase introduced by μέχρι. Beet, Meyer, Spence, *et al.*

(7) ἵνα. The relation of this sentence expressive of aim, to the preceding, is as follows (as against Harless, who holds to coördinate relationship to v. 13): "While in verse 13 there was expressed the *terminus ad quem,* which is appointed to the labor-task contained in v. 12, of the teachers given according to v. 11 by Christ, there is now adduced *that which is aimed at in the case with a view to the ultimate attainment of that terminus ad quem,* namely the *change,* which meanwhile, in accordance with that final aim, is to take place in the—till then still current—condition of the church. This change divinely aimed at, is characterized in v. 14 in its negative nature (μηκετι) and v. 15 in its positive nature (ἀληθεύοντες δέ)."—Meyer, p. 460.

Conclusions.

The findings of this exegetical study yield the following analytical re-statement of Paul's thought:

Christ has "gifted" some leaders (among others)
as Shepherd-Teachers,
who are to devote themselves to

PRACTICAL IDEALS (toward Christian progress).
Character.
Service.

ULTIMATE ATTAINMENTS.
Unity—the goal of faith and knowledge.
Maturity—the end of full-grown manhood.
Christlikeness—the ideal standard.

CONSEQUENT GOALS.
Childish wills educated to follow truth.
Each individual growing in love.

Pedagogical applications.

In the economy of Christian activity, Christian education should be

Moral—The Shepherd-Teachers are to aim at character.
Social—The Shepherd-Teachers are to promote service.
Intellectual—The Shepherd-Teachers are to strive for unity of faith in and knowledge of the Son of God.
Spiritual—The Shepherd-Teachers are to point men to Christ the ideal and dynamic of manhood.
Volitional (Moral)—The Shepherd-Teachers are to educate childish wills to follow after truth.
Emotional—The Shepherd-Teachers are to seek for growth of love among all Christians.

Chapter V

ST. PAUL'S EDUCATIONAL VIEWS

In the opening sentence of his Philosophy of Education, Professor Horne [1] says, "There are five great agencies of civilization which conserve the past, preserve the present, and make possible a progressive future. These agencies are the home, the school, the vocation, the state, and the church." While he was not unmindful of the other agencies, St. Paul recognized and gave primary attention to the first and fifth. His educational views are concerned chiefly with the *unit* and the *foundation* of human society: the home and the church.

His views concerning the home reflect the Hebrew domestic training of his boyhood,[2] and are colored by the Christian consciousness of his later life. His views concerning the home as an educational institution are these: The parents are the teachers. The father is the head of the home [3] and the provider of the household.[4] His prerogative is that of *authority.*[5] The wife is the keeper of the home.[6] Her true dignity is in *submission.*[7] Their relation to each other should be atmosphered by love,[8] prayer,[9] and purity,[10] and be characterized consequently by reverence, sanctity, and intimacy:

1 The Philosophy of Education, p. 1.
2 See Chapter I, under "Domestic Education."
3 Eph. 5 : 22 ff.; I Cor. 11 : 3.
4 I Tim. 5 : 8.
5 I Tim. 3 : 4, 5, 12; Eph. 5 : 22 ff.
6 I Tim. 5 : 14; Titus 2 : 4, 5.
7 Eph. 5 : 22, 24; Col. 3 : 18.
8 Eph. 5 : 28.
9 I Cor. 7 : 5.
10 Heb. 13 : 4 *et al.* Actual quotations in this chapter are from Moffatt's tr. unless otherwise specified.

"Therefore shall a man leave father and mother and cleave to his wife, and the pair shall be one flesh; this is a profound symbol, I mean as regards Christ and the Church." (Eph. 5:31, 32.)

So St. Paul relates the unit and the foundation of human society to each other. The one is a symbol of the other.

Children are a holy possession.[11] The aim of instruction in the home is obedience.[12] Children are to honor their parents, according to the law.[13] The method of instruction in the home is "discipline" and "admonition."[14] The attitude of the teacher to the pupil in the home is "forbearance."[15] The content of instruction in the home is religion, and the subject-matter "the sacred writings that can impart saving wisdom by faith in Christ Jesus."[16] The result of instruction in the home, thus indicated, should be "faith."[17] A typical ideal and product of such Christian domestic education was Timothy, "the gentle boy of Lystra,"[18] who grew up to be a man of good reputation,[19] a fellow-worker[20] and collaborator[21] with Paul, and a trusted teacher.[22]

In fundamental agreement with the Hebrew conception that child nature is irresponsible, foolish, and rebellious,[23] Paul considered discipline to be the best means of training the child's will and rightly ordering his life.[24] He applied this idea of human

11 I Cor. 7:14.
12 Eph. 6:1; Col. 3:20; cf. Prov. 6:20; 23:22; Ecclesiasticus 7:24 ff.
13 Eph. 6:2. Cf. Exod. 20:12; Deut. 5:16.
14 *I. e.*, educate them, bring them up, developing all their powers by the instruction and admonition of the Lord.
15 Eph. 6:4.
16 II Tim. 3:15; cf. Psalm 119:98 ff.
17 I Tim. 1:5.
18 Burrell, Paul's Companions, p. 51 ff.
19 Acts 16:2.
20 Rom. 16:21.
21 II Cor. 1:1; Phil. 1:1; Col. 1:1; I Thess. 1:1; II Thess. 1:1; Philemon 1:1.
22 I Cor. 4:17; I Cor. 16:10, 11.
23 See Chapter I, on Domestic Education, beginning Note 102, and cf. Prov. 22:15; 13:24; 23:14.
24 Beside passages referred to above, see also Gal. 4:1, 2.

nature to life itself and used his own personal experience as a concrete illustration of it. Taking up the pronouncement of the Psalmist:[25] "There is none righteous, no, not one. . . . There is none that doeth good, no, not so much as one," he interprets his own experience with great intensity of feeling, when he cries:

"I cannot understand my own actions; I do not act as I want to act: on the contrary, I do what I detest. . . . For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I want to be, and I do wrong against my wishes. . . . So this is my experience of the Law: I want to do what is right, but wrong is all I can manage." (Rom. 7:15, 18, 19.)

The Apostle therefore considered life to be an educative, disciplinary process, and experience one's own best teacher. His view of "nature" was expressed later in that conception of child nature known as *Nativism*,[26] a view held by Franke, Palmer, Graser and Schmidt, as over against Rousseau's *Empiricism:* "All is good as it comes from the hand of the Creator; all degenerates under the hands of man";[27] and contrary also to the *Genetism*[26] of Meumann and Wundt, namely, that the child does not inherit good or bad traits, but only general tendencies which can be developed either way.

The Apostle has less to say concerning the school, the vocation, and the state. Yet this is in keeping with his habit of subordinating everything to his chief aim. What he has to say about the school is rather about teachers, and what he says about teachers is negative, *i. e.,* he characterizes "teachers

25 Psalm 14:1 ff., Psalm 53:1 ff., quoted in Rom. 3:10-12.
26 Notes on a lecture by Prof. Paul R Radosavljevich of New York University, Oct. 18, 1920.
27 First sentence of the "Emile."

so-called," "teachers who are not teachers"—as such individuals who pose as teachers, yet who lack understanding, clarity of thought, and are interested rather in dark speculations than in reasonable things:

"Warn certain individuals against teaching novelties, and studying myths and interminable genealogies; such studies bear upon speculation rather than on the divine order which belongs to faith. Whereas the aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith. Certain individuals have failed here by turning to empty argument; doctors of the Law is what they want to be, but they have no idea either of the meaning of the words they use or of the themes on which they harp." (I Tim. 1:3-7.)

Neither is Paul silent concerning the vocation. He expresses himself here chiefly with the relation of "employer" and "employee." In Moffatt's translation such words as these are used to express the relationship Paul says ought to exist between them: Without courting human favor,[28] reverence,[28] good will,[28] singleness of heart,[28] justice,[29] fairness,[29] impartiality,[29] modesty,[30] gentleness,[30] forbearance,[30] patience.[30] What an ideal for modern industrial relations! To which also may be added:

"If it is practical service, let us mind our service; the teacher must mind his teaching; the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful." (Rom. 12:7, 8.)

and

"Every one must remain in the condition of life where he was called. You were a slave when you were called?

28 Eph. 6:5-9. 29 Col. 3:22-25; 4:1. 30 Eph. 4:1, 2.

Never mind. Of course, if you do find it possible to get free, you had better avail yourself of the opportunity. . . . Brothers, every one must remain with God in the condition of life where he was called." (I Cor. 7:21-24.)

St. Paul recognized and taught that each man must learn to perform his particular function in society well, and that in the performing of that function, as he enters into the lives of others, he must learn to give and take as has been described, if he would live the complete life.

Three brief statements [31] suggest Paul's idea of the relation of the individual to the state, which may be summarized as follows:

1. Civil obedience is a duty:

> "Every subject must obey the government-authorities." (Rom. 13:1.)

2. Civil authority derives its source and sanction from God himself:

> "No authority exists apart from God; the existing authorities have been constituted by God." (Rom. 13:1.)

3. Resistance of and rebellion against civil authority are inexpedient and morally wrong:

> "Any one who resists authority is opposing the divine order, and the opposition may bring judgment upon themselves. . . . You must be obedient as a matter of conscience." (Rom. 13:3, 5.)

4. The Magistrate is God's servant for the sake of justice to all:

31 Rom. 13:1-7; I Tim. 2:1, 2; Tit. 3:1.

> "The Magistrate is God's servant for your benefit, . . . and for the infliction of the Divine vengeance upon evil-doers." (Rom. 13:4.)

5. The four specifications of civil obedience are the payment of tribute, taxes, respect, and honor, each to whom it is due:

> "Pay to them all their respective dues, tribute to one, taxes to another, respect to this man, honor to that." (Rom. 13:7.)

It is to be noted in the light of the above that he neither recommends nor condemns any particular form of government, but has so framed his language that it is applicable to any or every form. He seems to say nothing concerning patriotism; and yet in a true sense he does, for the law-abiding citizen is really the loftiest patriot, especially so if he follows the Apostle's injunction:

> "Well, my very first counsel is that supplications, prayers, petitions, and thanksgiving, are to be offered for all men—for kings and all in authority, that we may lead a tranquil life in all piety and gravity." (I Tim. 2:1.)

St. Paul's view of the church as an educational institution was of course only part of his conception of the mission of the church in the world. Our present interest is limited by this viewpoint. The Apostle taught that the church is a divinely appointed and animated organism in the world to perform a spiritual service for the world, even as the state is a God-appointed agency to administer justice in the world. "The state and the church," according to Paul, "each have a place in the world. If God's appointed and established order is pre-

served neither will invade the function of the other."[32]

The educational mission of the church in the world is that of instruction and enlightenment:

"In the church I would rather say five words with my own mind for the instruction of other people, than ten thousand words in a 'tongue.'" (I Cor. 14:19.)

"I was called . . . to enlighten all men upon the new order of that divine secret which God the Creator of all concealed from eternity—intending to let the full sweep of the divine wisdom be disclosed now by the church to the angelic Rulers and Authorities in the heavenly sphere, in terms of the eternal purpose which he has realized in Christ Jesus our Lord, through whom, as we have faith in him, we enjoy our confidence of free access." (Eph. 3:7, 9, 12.)

For this function of instruction and enlightenment leaders who are qualified and equipped as teachers are appointed in the church. The educative purpose and mission of these teachers as fully described in the previous chapter is to call out the whole man to complete living, in the supreme adjustment of his personal relation to God and man.

May we say that in his attitude toward women teachers, Paul was (as Lowell says of every man) "a prisoner of his date"?[33] The following statements suggest his attitude:

"A woman must listen quietly in church and be perfectly submissive; I allow no woman to teach or dictate to men, she must keep quiet." (I Tim. 2:11, 12.)

"As is the rule in all churches of the saints, women must keep quiet at gatherings of the church. They are

32 Stifler, The Epistle to the Romans, pp. 232, 233.

33 No woman was permitted to teach in Hebrew schools or synagogues. See Monroe, *Cyclopædia of Education*, article on Jewish Education, and Güdemann, article on Education, in *Jewish Encyclopædia*.

not allowed to speak; they must take a subordinate place, as the Law enjoins. If they want any information, let them ask their husbands at home. It is disgraceful for a woman to speak in church. You challenge this rule? Pray did God's word start from you? Are you the only people it has reached?" (I Cor. 14: 33-36.)

It is quite plain from the foregoing that Paul considered woman's sphere to be the home. It was here that she might exercise an educative influence among those of her own household. Leaders and teachers in the church were to be men, and the place of the church as an educational influence in the world was to instruct and enlighten men of righteousness.

St. Paul's educational views may be summarized as follows:

1. The child comes into the world with inborn tendencies toward evil. The home is the educative environment in which it grows. The parents are the natural teachers of the child. The aim of instruction in the home is faith in God and obedience to parents. The method of instruction toward these ends is two-fold: admonition and discipline. The content of instruction is religion, and the subject-matter "the sacred writings." Timothy was a typical ideal and product of Christian domestic education.

2. St. Paul has practically nothing to say concerning school education, except characteristics of teachers who are not teachers.

3. Each individual must learn to perform his own particular function in society well, and in the performing of that function, he must learn to give and take as he enters into the lives of others.

4. The state and the church each have a Divinely appointed mission in the world: The state for the administration of justice, and the church for enlightenment and instruction of the sons of men in

righteousness. Obedience to its laws, submission to its pronouncements, respect of its officers, and support of its necessities are due to the state on the part of every citizen.

5. In fulfilling her educational function the church is to call out the whole man to complete living in the supreme adjustment of his personal relation to God and man. As a prisoner of his age Paul offered no place in the teaching function of the church to women.

Chapter VI

PSYCHOLOGICAL ELEMENTS IN ST. PAUL'S APPEAL

The Intellect

How did St. Paul teach? That—rather than, What did he teach?—is the guiding principle of this investigation. By necessity the *content* of his pedagogy must largely serve as the medium for studying the *manner* of his pedagogy. This does not imply that the present study is an endeavor to read William James into the teachings of St. Paul. It means rather that certain principles recognized by modern psychology are latent in his pedagogy. In this chapter we shall investigate these principles; in a following chapter we shall study the methods he employed which embody these principles. Whether St. Paul intentionally projected his teachings on a psychological basis or not, we may profitably study the psychological elements in his appeal if we would effectually re-teach his teachings.

This is directly in line with what President G. Stanley Hall[1] has said concerning Biblical psychology: "It is our great good fortune to live in an age when our Bible is being slowly re-revealed as the best utterance and reflex of the nature and needs of the souls of men, as his great text book on psychology, dealing with him as a whole, body, mind, heart, and will, and all in the largest and deepest relation to nature and to his fellow man, which has been so misunderstood simply because it was so divine."

1 Adolescence, Vol. II, p. 321.

This study, therefore, is simply an endeavor to recognize and state in modern terminology such psychological principles as are latent in that part of the Bible to which St. Paul contributed. Let us first study his appeal to the *intellect*. When we speak of perception, memory, imagination, judgment, and reason, we are not dividing the intellect into segments or faculties, but we are speaking of different aspects of consciousness in the acquisition of knowledge. Attention is that attitude of mind in which any one or more of these powers are fixed on a single object.

1. *Interest and Attention.*

Attention has been appropriately defined as "focused consciousness." "It may be what is called 'passive' or 'involuntary,' or it may be 'active' and 'voluntary' attention."[2] Fitch[3] has correctly pointed out that the secret of attention is interest. It is the "motive power of attention." The teacher may attract attention (spontaneously) or he may secure attention by commanding it (voluntary attention). St. Paul did both.

He *invited* attention:

1. By *mingling with people* who might give him attention. He availed himself of opportunities to interest people. On the Sabbath it was his custom to attend the synagogue.[4] He frequented the crowded market-places,[5] or sought places where he might interest smaller groups (*e. g.*, by the riverside at Philippi[6]), or associated with those of his own trade (*e. g.*, Aquila and Priscilla at Corinth[7]).

2. There was *much about Paul* that awakened the

2 Titchener, An Outline of Psychology, p. 135 ff.
3 The Art of Securing Attention, p. 3.
4 Acts 13 : 14, 42, 44 ; 17 : 2, etc.
5 Acts 17 : 17.
6 Acts 16 : 13.
7 Acts 18 : 1.

interest of others in him. His enthusiasm,[8] his frankness,[9] his courage,[10] his zeal,[11] his poise,[12] his sympathy,[13] all blended into a radiance that made his presence in a group known. Somehow people knew, when he was present, that a *man* stood among them, for his personality was magnetic. He not only drew others to him, but he had the ability to focus their attention upon his subject-matter.

3. *Unwelcome attention* was heaped upon him by way of opposition (*e. g.*, at Damascus,[14] at Iconium,[15] at Lystra,[16] at Berœa,[17] at Ephesus,[18] at Cæsarea[19]), because of jealousy (*e. g.*, at Thessalonica[20]), and hate (*e. g.*, at Jerusalem[21]).

St. Paul *secured attention* by calling for it.

1. In *direct address.* In addressing himself to others he used such expressions as:

"Hearken." Acts 13:16.

"Behold" (quoted). Acts 13:25, 41; 20:22, 25.

"Brethren." Acts 13:26, 38. See also Acts 22:1; 23:1.

"Men of Israel." "Ye that fear God." Acts 13:16.

"Those among you that fear God." Acts 13:26.

"Ye men of Athens." Acts 17:22.

"Brethren and fathers, hear ye the defense I now make unto you." Acts 22:1.

"I beseech thee to hear me patiently." Acts 26:3.

"Paul stood forth in the midst of them and said, Sirs," etc. Acts 27:21.

"O foolish Galatians." Gal. 3:1.

"My little children." Gal. 4:19.

"O Timothy." I Tim. 6:20, etc.

8 Acts 16:25, 28 ff.; 14:1; 13:42, 43.
9 Acts 20:20, 27.
10 Acts 13:46; 18:26; 19:8.
11 Gal. 1:13, 14, 23.
12 Acts 26:2; 27:21-25.
13 Acts 14:8; 28:7-10.
14 Acts 9:23-25.
15 Acts 14:1-7.
16 Acts 14:19, 20.
17 Acts 17:13.
18 Acts 20:1-3.
19 Acts 24:2 ff.
20 Acts 17:5.
21 Acts 21:27 ff.

2. *He utilized posture.* (Fitch mentions this as one of the mechanical devices for securing attention.)

"He sat down" (indicating willingness to speak) . . . "and stood up" (after being invited) "and said. . . ." Acts 13:14, 16.

"He sat down and spake." Acts 16:13.

"He stood in the midst of the Areopagus." Acts 17:22.

"Then Paul stood forth in the midst." Acts 27:21, etc.

3. *He employed gesture:*

"He beckoned with his hand, and said. . . . " Acts 13:16.

"Paul standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake." Acts 21:40.

"Then Paul stretched forth his hand and made his defense." Acts 26:1.

We have already noted that his gaze was attention-commanding. See Acts 13:9, 14:9, 23:1.

4. *He used dramatic actions.*

"But when the Apostles Barnabas and Paul heard of it they rent their garments, and sprang forth among the multitude, crying out, and saying, Sirs, why do ye these things?" Acts 14:14, 15.

5. *He expressed warning.*

"Beware." Acts 13:40. Did Paul at this point observe any symptoms of dissent or disapprobation on the countenances of his hearers?

6. *He used language to win attention.*

"And when they heard that he spake unto them in the Hebrew language, they were more quiet." Acts 22:2.

7. *He performed miracles and thus aroused interest.*

At Lystra. Acts 14:8-18.

At Ephesus. Acts 19:11-13.

At Melita. Acts 28:1-6 ff.

8. *He appealed to the curiosity of his hearers.*

In Damascus "all that heard him were amazed." Acts 9:20-22.

At Athens, in the market-place, where his "strange things" aroused the curiosity of the Greeks. Acts 17:20 ff.

On the island of Melita in a strange experience, Acts 28:4 ff.

Before Agrippa, "And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him." Acts 25:22.

In Rome. "But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening." Acts 28:22, 23.

The two experiences, at Antioch of Pisidia (Acts 13) and in Athens (Acts 17), might be considered as classic instances of securing and holding attention, in fact as complete teaching situations.

St. Paul won attention without effort and used the thing at hand to "focus consciousness." Professor James says, "The genius of the interesting teacher consists in sympathetic divination of the sort of material with which the pupil's mind is likely to be already spontaneously engaged, and the ingenuity which discovers paths of connection from that material to the matter to be learned. The principle is easy to grasp, but the accomplishment is difficult in the extreme." St. Paul did this difficult thing naturally. At Antioch of Pisidia it was history;[22] at Athens, the altar;[23] at Jerusalem it was "The

22 Acts 13. 23 Acts 17:23.

Hebrew language"; [24] before Felix his Roman citizenship; [25] before Agrippa, his (Agrippa's) reputation; [26] and in Corinth his trade [27] that was ingeniously used to win effectual interest.

2. Perception.

In one of his outstanding instructions (Phil. 4:8, 9) the Apostle appealed (whether consciously or unconsciously) both to the inner and sense perceptions of those he taught. Professor Horne says: "The mind looking inward at itself and becoming aware of itself, its thoughts, feelings, or intuitions, or the mind becoming aware of any thing, theory, or truth, is inner perception." [28] "By sense perception is meant the knowledge of an individual, sensible, present thing." [28]

One of St. Paul's favorite words is λογίζομαι,[29] which he uses some 27 times in his epistles in the sense (as Thayer says) "to reckon inwardly." This word is the focus of the passage under discussion:

"Finally, brothers, keep in mind (λογίζεσθε) whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high toned, all excellence, all merit."

This, says Vincent,[30] "is an appeal to an independent moral judgment, to thoughtfully estimate the value of these things." St. Paul is evidently seeking to educate his pupils in a life, "whose mental

24 Acts 22:2.
25 Acts 24.
26 Acts 25, 26.
27 Acts 18:3.
28 Psychological Principles of Education, pp. 97, 98.
29 λογίζομαι is a favorite word with Paul, being used (exclusive of quotations), according to Thayer, some 27 times in his epistles, and only 4 times in the rest of the N. T. Some of the most striking instances of its usage from the present point of view are: Rom. 2:3; I Cor. 13:5, 11; II Cor. 10:7, 11; 12:6. In each of these cases it means (*in animo conferre*) "to reckon inwardly, count up, or to weigh reasons, to deliberate."—*Thayer.* Ellicott says *in loco,* "Use your faculties upon," quoting Bengel, *"Horum rationem habete."*
30 Vincent, on Philippians, in International Critical Commentary Series, p. 139.

THE PLACE OF PRAYER BY THE RIVERSIDE

energies are fully at work, always gravitating towards purposes and actions true, pure, gracious, virtuous, and commendable."[31] Miss Harrison in her Study of Child Nature says that "the habit of contrasting or comparing in material things leads to fineness of distinction in higher matters. John Ruskin and like thinkers claim that a perception of and love for the beautiful in nature leads directly to a discernment of the beautiful in the moral world." This makes St. Paul's instruction which immediately follows the verse quoted above all the more pertinent:

"Practice also what you have learned (ἐμάθετε)[32] and received (παρελάβετε)[33] from me, what you heard me say (ἠκούσατε . . . ἐν ἐμοί) and what you saw me do (εἴδετε ἐν ἐμοί)."

Is not Paul here appealing to the sense perception of his pupils? Is he not seeking habits of action in those taught on the basis of eye and ear perception, he himself having been the object perceived? According to Chrysostom this is good pedagogy: "This is teaching, in all his exhortations to propose himself for a model; as he saith in another place (3:17) 'even as ye have us for an example.'"[34]

St. Paul's instruction in these verses (Phil. 4:8, 9) illustrates a principle reiterated over and over in educational history: "Moral practice is the cause of moral insight."[35] Although in the order of his thought, the insight precedes the practice, yet the insight is based on practice, and his conclusion nat-

31 Moule, Philippian Studies, p. 239.

32 μανθάνω, "to ascertain," "to find out," as in Acts 23:27; Gal. 3:2; Col. 1:7; or as in Phil. 4:11, "to learn by use and practice."

33 παραλαμβάνω. With reference to knowledge this word is used to refer to that which is received with the mind, either by oral transmission as in I Cor. 11:23, by the transmission of teachers (used of disciples) as in I Cor. 15:1, 3; Gal. 1:9. See references given by Thayer. In connection with the climactic order of the verbs it suggests an active rather than a passive receiving.

34 Chrysostom, Homilies on Philippians, XIV, on Phil. 4:8.

35 Horne, Psychological Principles of Education, p. 105.

urally follows: peace within and harmony without. (See the psychological order of certain "results" named by Paul in Rom. 5:3-5.)

3. Memory.

Sully [36] defines memory as "the power of retaining and reproducing anything that has been impressed in the mind whether by the way of the senses or through the medium of language." There are really three factors involved: retention, reproduction, and recognition. Herbart [37] distinguished three kinds of memory: the rational (secured by association of cause and effect), the ingenious (no essential connection in recall), and the mechanical (impression through repetition). St. Paul made his appeal chiefly to the first of these memories:

1. *Through apperception.* He used familiar ideas, many of them old and established facts, to prepare for and to interpret the new.

Teaching in the synagogue at Antioch of Pisidia [38] he "studiously conciliated his hearers," [39] and prepared them for his message (the new) by retailing the history (the old) they so much loved: the deliverance from Egypt (17), the wilderness experience (18), the inheritance of Canaan (19), the Judges (19), Samuel (20), Saul (21), David (22). Then he proceeded point by point *knitting the new to the old,* by proving his thesis (Jesus is the Christ) from the testimony of John the Baptist (24), the prediction of the Prophets (27), and the attestation of living witnesses to the resurrection (31).

At Athens he used the well-known altar and its familiar inscription to set forth the truth he proclaimed (the new) to his hearers. (Acts 17:23.)

36 Sully, Outlines of Psychology, p. 150.
37 Herbart's Introduction to the Science and Practice of Education. Edited by Felkin, p. 30.
38 Acts 13:13 ff.
39 Jacobsen, Bible Commentary, Vol. II, p. 442.

St. Paul's appeal to "the apperceiving mass" of those taught is especially noteworthy in the salutations and greetings of his Epistles. See the opening verses of his Epistle to the Romans (1-7), Philippians (1-3), Colossians (1-3), I Thessalonians (1-3), II Timothy (1-7), Philemon (1-7).

2. St. Paul appealed to the memory also at Ephesus by *vivid descriptions of previous events* to teach such lessons as:

Faithfulness: "Ye yourselves know from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews." (Acts 20:18, 19.)

Good conduct: "Wherefore, watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20:31.)

Generous service: "Ye yourselves know that these hands ministered to my necessities, and to them that were with me. In all these things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20:34-35.)

Consecration: "My remembrance of thee . . . remembering thy tears . . . having been reminded of the unfeigned faith that is in thee. . . . For which cause I put thee in remembrance that thou stir up the gift of God that is in thee." (II Tim. 1:3-6.)

3. He appealed to the memory (ingenious?) to create interest and sympathy: before Felix (Acts 24:10, 11) and before Agrippa (Acts 26:26).

4. He appealed to the memory to win confidence of others in himself and establish prestige: on shipboard in the storm, when he had advised against sailing from Crete. (Acts 27:10, 21, 42-44.)

5. He called for a hearty response to his teachings on the basis of memory. "I beseech you there-

fore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach elsewhere in every church." (I Cor. 4:17.)

6. He appealed through the memory to unite the common interests of a group who could not get along with each other. (See Phil. 1:3-5, and 1:27; 2:4; 4:2, 3.)

7. He instructed a younger teacher to appeal to the memory by way of good pedagogy. (See I Timothy 4:6; II Timothy 2:8-14.)

4. Imagination.

Imagination has been described as the picture-forming power of the mind, hence the term mental imagery. There are two kinds of imagination, the reproductive and the productive. The reproductive imagination functions as memory. The productive imagination is to some extent dependent on the reproductive imagination, as it involves recall. It combines past experiences in new form. Strayer and Norsworthy[40] classify productive imagery as fanciful, realistic, and idealistic, according to the character of the material used. Dewey[41] says that the fancy is "characterized by the predominance of similes, of metaphors, of images in the poetical sense, of subtile analogies." This sentence practically summarizes what may be said about St. Paul's appeal to the imagination.

1. *His use of the simile.* (A formal comparison of two objects.)

"For even as we have many members in one body, and all the members have not the same office, so we, who are

40 Strayer and Norsworthy, How to Teach, p. 96.
41 Dewey, Psychology, p. 195.

many, are one body in Christ, and severally members of one another." (Rom. 12:4. Cf. I Cor. 12:12.)

"As sin reigned in death, even so might grace reign through righteousness." (Rom. 5:21.)

Paul's use of the simile is so frequent that examples might be added indefinitely; for instance, his frequent construction "as—so,"[42] is so frequent as almost to be a characteristic of his speech. According to Young[43] there are 7 similes in the teaching situations recorded in the Acts. There are 15 in Romans, 26 in I Corinthians, 23 in II Corinthians, 8 in Galatians, 14 in Ephesians, 5 in Philippians, 7 in Colossians, 8 in I Thessalonians, 4 in II Thessalonians, 4 in I Timothy, 4 in II Timothy, 2 in Titus, 3 in Philemon, (18 in Hebrews); a total (including Hebrews) of 148 (in about 100 chapters).

2. *His use of the metaphor.* (An implied simile.)

"Lest by any means I should be *running,* or had *run,* in vain." (Gal. 2:2; cf. Rom. 9:16; II Thess. 3:1.)

"That the ordinance of the law might be fulfilled in us, who *walk* not after the flesh but after the Spirit." (Rom. 8:4; cf. Rom. 6:4; II Cor. 4:2; Eph. 2:2, 10.)

"For as many of you as were baptized into Christ did *put on* Christ." (Gal. 3:27; see also I Cor. 15:53, 54; II Cor. 5:3, 4; Eph. 4:24; Col. 3:10.)

Farrar[44] finds a barrenness of "color" in St. Paul. Yet Humphries[45] finds a great wealth of imagery simply in his Pastoral Epistles. To his instances a great many may be added from Paul's other Epistles. His use of the metaphor shows that he drew his imagery from:

42 ὥσπερ . . . οὕτως or οὕτως καί.
43 Young, Analytic Concordance, under "as."
44 Farrar, The Life and Work of St. Paul, pp. 10-12. A valuable reference on this point is Howson, The Metaphors of St. Paul, N. Y., 1872.
45 Humphries on Pastoral Epistles, p. 262.

Imperial Warfare: "That thou mayest *war the good warfare.*" (I Tim. 1:18. See also II Cor. 10:4; Eph. 6:13-19; II Tim. 2:3; 3:6.)

Classical Architecture: "Howbeit the *firm foundation* of God standeth, having this seal." (II Tim. 2:19. See also I Cor. 3:9, 10, 16, 17. Eph. 2:20-22. Col. 2:7. I Tim. 3:13, 15. II Tim. 2:19.)

Ancient Agriculture: "The *husbandman that laboreth* must be the first to partake of the fruits" (II Tim. 2:6. See also Rom. 5:5; 11:17; I Cor. 3:9; 9:10, 11; Gal. 6:8; I Tim. 4:10; 5:17, 18; 6:10; Titus 1:13; 3:14.)

Greek Games: "And if also a man *contend in the games,* he is not crowned except he have contended lawfully." (II Tim. 2:5. See also I Cor. 9:25; Eph. 6:12; I Tim. 4:7; 6:12; II Tim. 4:7.)

Roman Law: "That being justified we might be made *heirs* according to the hope of eternal life." (Titus 3:7.) "Heirs" is a favorite word with Paul, being used 18 times in his Epistles. Further metaphors of this class are as follows:

"So also we when we were children were held in bondage under the rudiments of the world, that we might receive the *adoption* (*υἱοθεσία*) of sons." (Gal. 3:4 ff. See also Rom. 8:14, 21, Eph. 1:5.)

"But I say that so long as the heir is a child he differeth nothing from a *bondservant* (*δοῦλος*) being lord of all." (Gal. 4:1. See also Rom. 3:25; I Cor. 7:21, 22; Rom. 6:19; Phil. 2:7, 8.)

Medical Science: "If any man teacheth a different doctrine and consenteth not to sound words" (*ὑγιαίνουσιν λόγοις*). (I Tim. 6:3. See also Titus 1:9, 13; 2:1; II Tim. 2:17; 3:17; 4:3. See also *καταρτίζω*, "restore," as in Gal. 6:1).

Seafaring Life: "Made *shipwreck* concerning the faith." (I Tim. 1:19. See also 6:19.)

Commercial Life: "Supposing godliness is by way of *gain.*" (I Tim. 6:5. See also II Tim. 1:12, 14.)

Hunting Game: "Recover themselves out of the *snare* of the devil." (II Tim. 2:6. See also I Tim. 3:7; 6:9.)

It is interesting to note from what activities Paul drew his figures. His references (as Farrar points out) to the beauties of nature are practically nil. Perhaps this is another illustration of St. Paul's subordination of everything to the *practical.*

Other figures St. Paul used are:

Metonymy. (Container for thing contained.) "Ye cannot drink the *cup* of the Lord and the *cup* of demons." (I Cor. 10:21.) "He shall justify the *circumcision* (the Jews) by faith and the *uncircumcision* (the Gentiles) through faith." (Rom. 3:20. See also Rom. 2:26; Gal. 2:7 ff.)

Synecdoche. (Whole for part or part for whole, etc.) His use of "law," (*νόμος*). "But now apart from law (*χωρὶς νόμου*) a righteousness of God hath been manifested, being witnessed by the law (*ὑπὸ τοῦ νόμου*) and the prophets." See also Rom. 7:2, 3. His use of uncircumcision (*ἀκροβυστία*) as in Rom. 2:26, and righteousness (*δικαιοσύνη*) as in Rom. 9:30, 31.

Personification. (To give personal form or character to an object.) "*O death,* where is thy victory? *O death,* where is thy sting?" (I Cor. 15:55.) "For *sin* shall not have dominion over you." (Rom. 6:14.) "And the *scripture,* foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham." (Gal. 3:8, 22.)

Apostrophe. (The absent addressed as present.) "Wherefore thou art without excuse, *O man,* whosoever thou art that judgest." (Rom. 2:1; cf. 2:3.) "But I speak to *you that are Gentiles.*" (Rom. 11:13; cf. 11:24.)

Contrast. (Association of likes or opposites.) "But we preach Christ crucified, unto Jews a *stumbling-block* and unto Gentiles *foolishness.*" (I Cor. 1:23. See Romans 2:21, 23; II Cor. 4:8, 9; 6:8-10.)

Paradox and Oxymoron. (Contradictory terms brought sharply together.) "For when I am *weak,* then am I *strong.*" (II Cor. 12:10.) "If any man thinketh that he is *wise* among you in this world, let him become a *fool,* that he may become *wise.*" (I Cor. 3:9; 8:10.

See Rom. 4:18; II Cor. 4:8-10; 6:9; I Tim. 5:6; Rom. 1:20, 22; II Cor. 8:2.)

Irony. (A form of speech represented in its opposite.) "Did I commit a sin in abasing myself that ye might be exalted, because I preached unto you?" (II Cor. 11:7. See also Gal. 4:16.) "Already ye are filled, already ye are become rich." (I Cor. 4:8 ff.)

Hyperbole. (Exaggeration for sake of emphasis.) "I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the *whole world.*" (Rom. 1:8.) There is a noticeable lack of hyperbole in Paul. But see II Cor. 2:14; Rom. 16:19; I Thess. 1:8.

This study reveals not only that St. Paul's mind was rich in imagery but that he used this imagery to project his teachings to others. St. Paul drew his figures, especially his metaphors, from the practical activities of life, rather than from the beauties of nature, as Stalker [46] says, "from scenes of human energy and monuments of cultivated life." Life and action were his *ends;* hence his figures. He was practical rather than poetic. The man was adapted to his mission. As for "subtile analogies," they are best studied with St. Paul's dialectics.

St. Paul's appeal to the realistic imagination is seen in the frequent repetitions of his experience on the way to Damascus (repeated largely for the sake of self-defense). Is not his introduction to his discourse related in II Cor. 12 of this type: "I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth), such a one caught up even to the third heaven," etc. From this passage he goes on to a very practical discussion of how strength may be found in weakness. (See also Acts 16:6-10.)

One need but survey our past study of the imag-

[46] Stalker, Life of Paul, p. 13.

ination to appreciate the Ideal element running clear through St. Paul. He was an Idealist in a very real sense. The great ideas which he taught are concerning God, Sin, Christ, Redemption, the Christian Life, the Church, and the Future. This type of St. Paul's appeal to the imagination is seen especially in such passages as I Cor. 12 and Eph. 1:18 ff., which begins "Having the eyes of your heart enlightened, that ye may know," etc. Of course St. Paul was appealing here to the spiritual sense, far deeper than to any mental response. Perhaps it would be better to say he appealed *through* the imagination than *to* it, as a certain wise man once put it: "Your brains will never save you, but you can't get saved without them."

5. Judgment and Reason.

Plato called dialectic "the coping stone of the sciences,"[47] and called the Dialectician a person who takes thoughtful account of the essence of each thing. He used the term to suggest that method of discussion by question and answer, the determination of truth and error by a process of analysis, a process which "carries back its hypothesis to the very first principle of all, in order to establish them firmly."[48] Aristotle limited the word to the use of argument for purposes of persuasion.[49] It is in this sense that we speak of the dialectics of St. Paul.

If it is true, as Whipple[50] says, that "skill in dialectics is more an art than an effort of genius," we may conclude that St. Paul's ability as a dialectician was largely a result of his training in the rabbinical school under Gamaliel. Storrs[51] says, "Cer-

47 Republic 534 E.
48 Republic 532 A.
49 See Funk and Wagnalls' New Standard Dictionary of English Language, New York, 1913, under "Dialectics."
50 Whipple, Essays and Reviews, Webster, 1871, Vol. I, p. 168.
51 Storrs, Divine Origin of Christianity, p. 225.

tainly no more expert and splendid dialectical energy than that of Paul is known to have wrought in even the abundant and delicate Greek tongue." We shall reserve a study of St. Paul's appeal to the Judgment and Reason in his dialectics for Chapter VIII, in the discussion of his methods, which involves his questions and answers and reasoning.

Chapter VII

PSYCHOLOGICAL ELEMENTS IN ST. PAUL'S APPEAL (*Continued*)

The Feelings and Will

"An idea only acts if it is felt," says Ribot.[1] Before studying St. Paul's appeal to the will, therefore, let us first study his appeal to the feelings. If we would know how he set streams of worthy acts flowing from the lives of his pupils, let us first study how he touched their springs of feeling. Du Bois[2] says, "It was not the intellectual convictions alone of Paul, . . . Pestalozzi, . . . Froebel, that wrought such reformations, but rather their ardor, their zeal, courage, sympathy; their hates and loves, their hopes and fears,—in short, those stirrings of the soul which stand immediately behind the will as goads and credentials to action."

Two characteristics distinguish St. Paul as a leader of the emotional type: his intensity of feeling, and his personal sympathy. He had an emotional endowment which was contagious. His feelings aroused and stirred the feelings of others, and made his appeals effective. How then did he shape these appeals?

His intensity of feeling—his ardor, zeal, courage; his personal sympathy, found expression in a suggestive variety of ways:

His appeal.	*The response.* (Suggested by the context

1 Ribot, The Psychology of the Emotions, p. 19.
2 DuBois, The Natural Way, p. 73.

	or atmosphere of passage; includes sometimes an element of will.)
1. Fervid climaxes:	
Rom. 8:35-39.	Confidence.
II Cor. 6:4-10.	Enthusiasm.
Rom. 12:9-21.	Affection, cheerfulness, generosity.
I Thess. 5:16-21.	Joy, prayer, thanksgiving.
2. Vivid Descriptions:	
Acts 20:18-38.	Endearment ("wept sore . . . kissed him").
I Cor. 4:11-13.	Sympathy. } "to feel with."
I Cor. 9:19-22.	Sympathy. }
I Cor. 11:23-28.	Sympathy. }
Phil. 4:1-13.	Contentment.
I Thess. 2:2.	Sympathy.
I Thess. 2:9-12.	Affection.
I Thess. 2:17-20.	Longing.
I Thess. 3:1-10.	Comfort.
I Thess. 4:13-18.	Comfort.
II Tim. 1:3-5.	Trust.
II Tim. 3:10-11.	Trust.
3. Pointed Questions:	
Acts 26:27.	Desire.
I Cor. 6:1-5; 11:22.	Shame.
I Cor. 6:3.	Wonder.
I Cor. 6:15.	Reverence.
I Cor. 14:26.	Edification.
I Cor. 9:1-8.	Indignation.
II Cor. 11:22, 23.	Sympathy.
II Cor. 11:29.	Confidence.
Gal. 3:1-5.	Trust.
II Thess. 2:5.	Trust.

4. Grave Warnings:

I Cor. 10:12, 13.	Dependence.
I Cor. 15:34.	Shame.
I Cor. 16:22.	Love.
Phil. 3:2.	Confidence.

5. Sympathetic Expressions:

II Cor. 2:4.	Affection.
II Cor. 1:3-6.	Comfort.
II Cor. 1:7.	Hopefulness.
II Cor. 2:3.	Joyfulness.
II Cor. 5:1-4.	Expectancy.
II Cor. 7:2, 3.	Cordiality.
Col. 2:2.	Comfort.
Phil. 2:28.	Joy.
II Cor. 3:12.	Hopefulness.
II Thess. 2:16.	Comfort.

His appeal is also seen in his use of:

6. Endearing appellatives:

Brethren.	Rom. 1:13; 7:1. I Cor. 1:10; 14:20, 26. II Cor. 13:11. Gal. 3:15; 4:12, 28, 31; 6:18. Phil. 1:12; 3:17; 4:1, 8. I Thess. 4:1; 5:12. II Thess. 3:1, etc.
My beloved.	Phil. 2:12.
Luke the beloved physician.	Col. 4:14.
Epaphras our beloved fellow-servant.	Col. 1:7.
Epaphroditus, my brother, and fellow-worker and fellow-soldier.	Phil. 2:25.

7. Ardent Exclamations.
   O man of God. 1 Tim. 6:11.
   O Timothy. I Tim. 6:20.
   See also Rom. 11:33.

8. Affectionate Utterances.
   "Finally, my brethren, rejoice in the Lord." Phil. 3:1.
   "My brethren, my beloved and longed for, my joy and crown." Phil. 4:1.
   "To you that are afflicted, rest with us." II Thess. 1:7.
   "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness . . . but were gentle in the midst of you, as when a nurse cherisheth her children: even so being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only, but also our own souls, because ye were become very dear to us." I Thess. 2:5-8.
   "For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother." Philemon 7.
   "Remember my bonds." Col. 4:18.

9. Worshipful Thanksgivings, which breathe love, joy, assurance. See salutations of all his epistles.

10. Reverent Benedictions, breathing grace, peace, restfulness. Note the strange mingling of feelings at close of I Cor. 16:21-24. See Ephesians 3:20, 21, and close of all epistles.

11. Triumphant testimony to great truths, breathing confidence, trust, assurance, hope, and

peace. II Cor. 9:8; 12:9; II Tim. 1:12; II Tim. 4:6-8.

12. Prayerful confidences of fellowship: as in Phil. 1:3-11; Phil. 3:1; 4:4; Eph. 4:14-19.

13. Paul sang and urged others to sing. Acts 16:25; Eph. 5:19; Col. 3:16.

14. He sought for proper social expression of the emotions: Eph. 4:31, 32; Col. 3:8; Eph. 4:25; 6:23; I Thess. 5:13. These might be summarized as negative and positive: Negative: bitterness, wrath, anger, clamor, railing, malice, etc. Positive: kindness, tenderness, mercy, pity, generosity (Phil. 4:14-18; Rom. 15:25-28), good cheer (Acts 27:22, 36).

15. Paul received some responses from the feelings of others which he did not seek and which were undesirable:

Envy. Acts 14:2, 4, 5, 19.
Jealousy. Acts 13:45; 17:5, 13.
Hate. Acts 9:29; 13:50; 21:27, 28; 22:22, 23.
Mocking. Acts 17:32; 18:6.

16. In the teaching situations described in the Acts we find mingled expressions of feeling on the part of Paul, and a great variety of emotional responses on the part of the people. Some of these might be listed as follows:

Appeal.	*Response.*
"Proclaimed Jesus." Acts 9:20, 22.	Wonder and amazement.
"Preaching boldly." Acts 9:28-30.	Hate.
"Urged." Acts 13:43 ff.	Wonder.
"Spake out boldly." Acts 13:46, 48, 52.	Gladness.

"So spake." Acts 14:1.	Belief.
"Said with loud voice." Acts 14:10.	Surprise.
"Rent their garments." Acts 14:14-18.	Scarce restrained the multitudes from sacrifice.
"Sat down and spake." (Conversation.) Acts 16:13-15.	Belief, hospitality.
"Reasoned in market-place." Acts 17:17, 20.	Wonder.
"Spake boldly." Acts 19:8-10.	"Hardened and disobedient."
"Cried out." Acts 23:6.	"A great clamor, a great dissension."
"Cheerfully make defense." Acts 24:10.	Acquiescence.
"Reasoned righteousness, self-control, and judgment to come." Acts 24:24, 25.	"Terrified."
"I think myself happy to make defense." Acts 26:2.	Acquiescence.
Self-control. Acts 28:1-6.	Wonder.
Four times we find Paul in tears: Acts 20:19, 31; II Cor. 2:4; Phil. 3:18.	Endearment.

To summarize, we have found that St. Paul appealed to the feelings of others by projecting his own. He did this both in words and actions. In his words he expressed himself to suit the occasion either fervently, vividly, directly, soberly, gently, sympathetically, intimately, affectionately, ardently, joyously, reverently, enthusiastically, or concernedly, and once censoriously (Acts 23:3). His words were accompanied at times by smiles or tears, strength or weakness, prayer or song, courage or

PAUL BEFORE FESTUS
From the painting by William Hogarth

self-control, loud cries or quiet conversations, urgent restraints or welcoming gestures, impassioned eloquence or reasoned persuasion.

The feelings aroused by St. Paul in others were various and led to a variety of actions. Some of these feelings are very complex, others less so: LOVE, JOY, SYMPATHY, THANKFULNESS, CONTENTMENT, LONGING, COMFORT, TRUST, WONDER, REVERENCE, CONFIDENCE, GENEROSITY, HOPEFULNESS, CHEER. On certain occasions he purposefully aroused SHAME, INDIGNATION, FEAR, SURPRISE, DISSENSION, ACQUIESCENCE. He sought to secure an absence of BITTERNESS, WRATH, ANGER, CLAMOR, RAILING, and MALICE. He received some responses from the feelings of others which he did not seek and which were undesirable: ENVY, JEALOUSY, HATE, MOCKING.

St. Paul not only instructed the intellects and touched the feelings of those he taught, but he also moved their wills.

1. After examining the responses from his appeals to the feelings, one can say in the *first* place that he educated the will through the feelings. His ideas found expression because they were felt as well as sensed.

How else did he move the will?

2. He appealed to the instinct of *imitation*.

(1) The *reason* he could appeal to imitation effectually was because he was a teacher who embodied what he taught. He could well say, "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. For many walk," etc.[3] There were other teachers (so-called) whose example was not according to the truth. Neither their lives nor their teachings were worthy of imitation. "This appeal," as Moule says,[4] "was prompted not by egotism or self-confidence, but by

3 Phil. 3:17. See also I Cor. 4:16.
4 Moule, Philippian Studies, p. 201.

single-hearted certainty about his message and his purpose." A sufficient reason indeed, illuminated still further by his injunction: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." [5]

(2) The *object* of imitation, the supreme example, was really not himself, but Another, whom he followed: "Be ye imitators of me, as I also am of Christ." [6] As Calvin says, "He did not prescribe to others what he had not first observed." [7] This is a significant pedagogical principle, as Samuel Johnson [8] has well observed, "Example is always more efficacious than precept." Or as Edmund Burke [9] declared, "Example is the school of mankind, and they will learn at no other."

(3) The *manner* of appealing to imitation suggests another important principle of Paul's pedagogy: "Be ye kind one to another, tender-hearted, forgiving each other, *even as God* also in Christ forgave you. Be ye *therefore* imitators of God, as beloved children; and walk in love, *even as Christ* also loved you, and gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell." [10] Paul sought to secure right social relations on the basis of imitation: kindness, tenderheartedness, forgiveness, love, God in Christ the supreme example. John Ruskin stated this significant principle as follows: "The reason that preaching (and may we not also say teaching) is commonly so ineffective, is because it calls on men oftener to work for God, than to behold God working for men." It is a characteristic pedagogical feature of each of St. Paul's Epistles that the practical, hortatory sec-

5 Phil. 4 : 9.
6 I Cor. 11 : 1.
7 Calvin's Commentary, I Cor. 11 : 1.
8 Johnson, Rasselas, Chapter XXII.
9 Burke, Letter I, On a Regicide Peace, Vol. V, p. 311.
10 Ephesians 4 : 32–5 : 1, 2.

tions are at the close. And it is still a further feature that all his Epistles begin with reverent, uplifting instruction about God. For instance:

Romans: ". . . the Gospel of God *which* . . . concerning his Son *who* . . . *who* . . ."

I Corinthians: "I thank my God always concerning you, for the grace of God *which* was given you in Christ Jesus . . . that in everything ye are enriched in Him . . . Jesus Christ *who,*" etc.

II Corinthians: "Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies and God of all comfort; *who,*" etc.

Galatians: "God the Father, *who* . . . Jesus Christ, *who* . . ." etc.

Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, *who* . . ." etc.

Philippians: "I thank my God upon all my remembrance of you, . . . being confident of this very thing, that he *who* . . ." etc.

The order of Paul's appeal to the will on the basis of imitation therefore is: first behold, then act; first observe, then do; first believe, then work. This is an important principle for all who would re-teach the teachings of St. Paul.

(4) The *result* of his appeal to this instinct is significant: "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia."[11] "Even as ye know what manner of men we showed ourselves toward you for your sake. . . . Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe."[12] "For ye yourselves know how ye ought to imitate us, for we behaved not ourselves disorderly among you, neither did we eat bread for

11 I Thess. 1:6, 7.
12 I Thess. 1:5; 2:10.

nought at any man's hand, but in labor and travail, working night and day that we might not be a burden to any of you; not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us."[13] The two Epistles to the Thessalonians are especially interesting because they mark an attainment and a lapse. In the first case their attainment had been realized on the basis of imitation; the lapse had come because in Paul's absence they had forgotten his example and were "looking for the Lord" rather than applying themselves to His work. To awaken them from their lapse St. Paul again appeals to them on the basis of imitation, and admonishes them "not to be weary in well-doing."[14]

3. Paul reënforced his appeal to the will by *suggestion.* This is natural indeed, for as Professor Horne[15] says, "Imitation and suggestion shade imperceptibly into each other, radical distinctions between them being impossible to maintain. Suggestion has the larger connotation, imitation being due to a particular kind of suggestive influence, *viz.:* 'suggestibility to models, and copies of all sorts.'"[16]

St. Paul's suggestions were both direct and indirect. The hortatory sections in his Epistles fairly bristle with suggestive elements.

(1) Under the urge of what he felt to be a divinely appointed commission he frequently used the word παραγγέλλω, [a word occurring in Greek Literature from Æschylus, fifth century, and Herodotus, fifth century (B. C.) down, "which means to transmit a message along from one to another, to declare or announce, therefore to command, order, charge" (Thayer).] to give directions concerning

[13] II Thess. 3 : 9.
[14] II Thess. 3 : 13.
[15] Horne, Psychological Principles of Education, p. 278.
[16] Quoting Baldwin, *Dictionary of Philosophy and Psychology,* article "Suggestion."

marriage,[17] fidelity to duty,[18] disorderly conduct,[19] physical labor as a means of support (as well as a means of grace!),[20] or on the other hand trust in the uncertainty of riches,[21] sound doctrine,[22] and becoming conduct in worship, especially at the Lord's Supper.[23] Each one of these directions, which are of moral significance, are best understood in the light of the circumstances and of the kind of people with whom he was dealing.

(2) His teachings are suggestive also indirectly. What standards of conduct he held before his pupils! It is especially noteworthy that these suggestions are predominantly *positive*. They were the web and woof of his daily experience, they were expressed further in the content of his teachings. Summarizing what we have already found concerning his aims (Chapter IV) we have such qualities:

(a) Of Character, as: LOVE, TRUTHFULNESS, KINDNESS, HOSPITALITY, TEMPERANCE, INDUSTRY, PRUDENCE, PATIENCE, OBEDIENCE, CHRISTLIKENESS, FORBEARANCE, SYMPATHY, DILIGENCE, THRIFT, MEEKNESS, LOYALTY, PERSEVERANCE, MERCY, FORGIVING SPIRIT, HOPEFULNESS, JOYFULNESS, THANKFULNESS, HUMILITY, HONESTY, SPIRITUALITY, PRAYERFULNESS, RESPECT, PEACEABLENESS, SELF-CONTROL.

(b) Of Social Relationships, as: GOOD CITIZENSHIP, SOUND BUSINESS, GOOD ETHICS, RESPECT FOR RIGHTS OF OTHERS, NEIGHBORLINESS, THOUGHTFULNESS, NO PARTISANSHIP, NO CLASS RIVALRY, GOOD COMPANY. . . .

(3) He used the suggestive "ought" by way of securing good personal,[24] domestic,[25] and social[26] conduct, and pricked the conscience with characterizations of Christ: "Even as . . . so also."[27] In the light of His radiance who can stand? One of his

17 I Cor. 7 : 10.
18 I Thess. 4 : 11.
19 II Thess. 3 : 6.
20 II Thess. 3 : 4, 10, 11, 12.
21 I Tim. 6 : 17.
22 I Tim. 1 : 3.
23 I Cor. 11 : 17 ff.
24 I Cor. 11 : 7, 10; II Cor. 12 : 11.
25 II Cor. 12 : 14.
26 Rom. 15 : 1.
27 See such passages as Eph. 4 : 32-5 : 1, 2, already referred to.

most vivid and outstanding characterizations of Christ comes right in the midst of a very practical series of exhortations,[28] in which he is seeking to secure unity, self-denial, and brotherliness: "Not looking each of you to his own things, but each of you also to the things of others. Have this mind in you," continues he, "which was also in Christ Jesus: *who,*" etc. Here follows one of his outstanding Christological passages, which pricks the conscience, and turns one from thoughts of himself to thoughts of his Creator, and from the Creator to others. Here again those of us who endeavor to re-teach the teachings of St. Paul may well stop and reflect both upon the teacher and his teaching.

(4) But having pricked the conscience, St. Paul did not stop there. He suggested a dynamic which was sufficient to bring about definiteness and stability of purpose in living: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out* your own salvation with fear and trembling; for it is God who *worketh in* you both to will and to work, for his good pleasure."[29] Paul's suggestion is "Work out what God has worked in!" Here is dedicated self-activity! And here is self-determination in its highest potency, as Miss Blow[30] says: "Moral life begins when conscious motives take the place of blind impulsion. Where these are lacking there is self-determination in the forms of impulse and desire. Where they are present there is self-determination in its highest potency as free-will."

28 Phil. 2: 1-11.
29 Phil. 2: 12, 13.
30 Miss Blow, Letters to a Mother.

Chapter VIII

ST. PAUL'S PEDAGOGICAL METHODS

"Whether or not instruction will begin well and go on properly depends on a combination of the three factors: The teacher, the pupil, and the subject taught," says Lange.[1] The coördination of these factors involves certain principles which have been found to be of peculiar value to the teacher, for instance:

Adaptation (the point of contact).[2]
Aim (the end in view).
Selection of Materials (What material shall be selected? Why shall it be used? Where shall it be used? Why shall it be used where it is?).
Presentation (The Discourse Method—Subject developed point by point; the Discussion Method—Subject developed by questions and answers).
Association (Comparison, contrast, parallelism, repetition).
Illustration (The concrete).
Conclusion (Reasoning, application).

St. Paul used both the discourse and discussion method of instruction. Let us study him in a typical example of each method.

The Discourse Method.

A good example of the discourse method was the situation in the synagogue at Antioch of Pisidia. (Acts 13: 13-52).

1 Lange and De Garmo, Herbart's Outlines of Educational Doctrine, p. 105.
2 A splendid discussion of this principle is The Point of Contact in Teaching, by Patterson DuBois. New York, 1900.

1. St. Paul *adapted himself* to the situation.[3] He found his point of contact by presenting himself at the synagogue on the Sabbath. He "sat down," assuming the position of a teacher, thus intimating that permission to address the congregation would be welcome.[4] He gladly accepted the invitation which was forthcoming, and "stood up and, beckoning with his hand, said," etc., thus soliciting attention. He spoke in sympathetic and direct style:

"Men of Israel, and ye that fear God, Hearken." (16.)
"Brethren, children of the stock of Abraham, and those among you that fear God." (26.)
"Be it known unto you therefore, brethren. . . ." (38.)

Interest was not only sustained throughout his discourse, but he was invited to return and speak again.

2. He kept his "*end*" *definitely in view* all the while. This is evident from the trend of the discourse. He focused each point as he made it, on his theme: "Jesus is the Christ." See verses 23, 25, 27, 28, 30, 33, 38.

3. He *selected his materials* to correspond to the point he was making. He *presented his subject point by point,* approaching it (1) From Jewish history (17-23), (2) From contemporary history (24-28), (3) The fulfillment of prophecy (29-34), (4) The testimony of the Scriptures (35-41). He developed his first point by *narration* by tracing the selection of the chosen people to the bondage in Egypt, and then relating the exodus, the wilderness experience, the inheritance of Canaan, the Judges, the Kingdom (Saul, David), as a single movement, to the Heir of

3 For other fine examples of adaptation see Acts 17 : 22 ff., Paul at Athens; Acts 16 : 13 ff., Paul at Philippi; Acts 21 : 40 ff., Paul in Jerusalem; Acts 24 : 10 ff., Paul before Felix; Acts 26 : 1 ff., Paul before Agrippa. "When I consider this Apostle as appearing either before the witty Athenians, or before a Roman court of judicature, in the presence of their great men and ladies, I see how handsomely he *accommodated* himself to the apprehension and temper of those politer people."—Lord Shaftesbury's *Characteristics,* Vol. I, p. 30.

4 Cf. Jacobsen, Bible Commentary, Vol. II, p. 441.

the Kingdom, "A Saviour Jesus." He developed his second point by *description* of two contemporary events and their bearing on the subject. He developed his third point by *exposition* of two passages of scripture: Psalm 2:7 and Isaiah 55:3. He developed his fourth point by *argumentation:* (1) In appeals to accepted authority: Psalm 16:10; Habakkuk 1:5 (and Isaiah 49:6, see verse 47); (2) Contrast (36, 37); (3) Deduction (38); and (4) Comparison (39). He used *concrete illustrations* drawn chiefly from history to illuminate his discourse:

"When they sojourned in the land of Egypt." (17.)
"About the time of forty years as a nursing-father bare he them in the wilderness." (18.)
"Destroyed seven nations in the land of Canaan." (19.)
"He gave them judges until Samuel the prophet," (20.)
etc.

In using these various means of approach he appealed to the various types of mind in his audience; the child mind (Illustration and Description), the expectant mind (Narration), the susceptible mind (Exposition), and the critical mind (Argumentation). He referred to the Deity 28 times. In this sense the discourse is prophetic: "forth-telling."

4. His *presentation was effective.* He had appealed to every one and consequently he received a remarkable response: "They besought that *these words* might be spoken to them the next sabbath" (42). "And the next sabbath almost the whole city was gathered together *to hear* the word of God." (44.) Is it any wonder that "the disciples were filled with joy and with the Holy Spirit"? (52.)

We do not claim of course that St. Paul consciously or deliberately appealed in all these ways. His presentation simply reveals these various facts. This testifies eloquently of his natural ability as a

teacher. He did spontaneously what was most suited and most effective to instruction.

Other outstanding discourses which invite similar study are:

Paul at Lystra, Acts 14:14-17. Subject, "The Living God."

Paul at Athens, Acts 17:16-34. Subject, "The Unknown God."

Paul at Miletus, Acts 20:17-38. A Farewell Discourse.

Paul in Jerusalem, Acts 22:1-22. A Personal Defense.

Paul before Felix, Acts 24:10-21. A Personal Defense.

Paul before Agrippa, Acts 26:1-32. A Personal Defense.

In his Epistles certain passages also might easily have been delivered as discourses, for instance:

Romans 12, An Exhortation to Practical Morality.

I Corinthians 13, A Discourse on Love.

I Corinthians 15, A Discourse on the Resurrection.

Galatians 1:11-2:21, A Discourse on the True Gospel.

The Discussion Method.

St. Paul's Epistle to the Romans may be regarded as a typical example of a teaching situation carried on according to the discussion method. Sanday says, "It is characteristic of this Epistle that St. Paul seems to imagine himself face to face with an opponent, and that he discusses and answers arguments which an opponent might bring against him (so 3:1 ff., 4:1 ff., 6:1 ff., 7:1 ff.). No doubt this is a way of presenting the dialectical process in his own mind. But at the same time it is a way which would seem to have been suggested by *actual experience* of controversy with Jews and the narrower Jewish Chris-

tians."[5] If Paul wrote this Epistle near the close of his third missionary journey, we may well believe that he had gone over the ground covered by this Epistle in many teaching situations. This Epistle therefore is not the spontaneous result of consecutive reflection, but rather a cumulative result of heated discussion in actual experience. This opinion is confirmed by noting the verbs[6] in the Acts which are used to express the nature of his contacts in various teaching situations. Another confirmation of this idea is the characteristic way in which a subject is taken up, then suddenly dropped because of an interjection, only to emerge later for further consideration. The Epistle to the Romans might be compared to some of Plato's Dialogues (*e. g.*, Phaedrus, Phaedo, Crito, etc.); only here the names of teacher and pupil are omitted, and here St. Paul himself, as the teacher, is writing, rather than Plato about Socrates, his teacher.

Let us study, then, the methods of St. Paul in the discussional type of instruction:

THE GROUP: St. Paul—the teacher. Interested members of the Church at Rome, some Jews, and some narrow Jewish Christians—the pupils.

THE POINT OF CONTACT (Adaptation). The teacher addresses the group:

1:1-7. A reverent and interest-awakening salutation.

8-15. An earnestly eager and enthusiastic greeting.

AIM (The end in view).

16, 17. *Teacher* states the subject: How is righteousness to be attained?

5 International Critical Commentary: Romans, p. 69.

6 "Dispute," Acts 9:29. "Reasoning," Acts 17:2, 17; 18:4, 19; 19:8, 9; 20:7, 9; 24:25. "Urge" or "persuade," Acts 13:43; 19:8, 26; 26:28; 28:23. "Expound," Acts 28:23. "Testify," Acts 18:5; 20:21; 28:23, etc.

SELECTION OF MATERIALS—PRESENTATION:

18-32. *Teacher* gives an opening talk. (A vividly startling picture of the corruption of the Gentile world, leading to a conclusion: The Gentile world is guilty before God.)

A Jew interrupts (an implied interjection): "But that does not include me." (I am not guilty before God.)

2:1, 2. *Teacher* addresses Jew: (States point he is about to discuss: "You and the Gentile are in the same position before God.")

3. *Teacher* asks Jew a question: (A leading [7] and personal question to provoke thought, and asked in a searching manner.) (See text for question.)

4. *Teacher* asks Jew another question: (A leading and personal question to awaken conscience, and asked in a searching manner.) (See text for question.)

The Jew and his fellows protest. (Implied.)

2:5-29. *Teacher:* "Let us inquire into the truth of this matter."

MAJOR PREMISE.

5-16. God's judgment is against all unrighteousness. The Gentiles are unrighteous (1:18-32), established by four principles:

5, 6. *Teacher* states an appeal first abstractly (first principle), then concretely (second principle).

7-10. *Teacher* continues in an appositional sentence,[8] developed in parallelisms by repetition and contrast.

[7] For a discussion of the "Socratic Art," in which Socrates and Jesus are compared as questioners, with whom also St. Paul might be compared, see: Story-Telling, Questioning, and Studying, by H. H. Horne, Chapter II, especially pp. 103-110. Like Socrates and unlike Jesus, Paul used the leading question; like them his questions are concrete (sometimes abstract), practical, personal, thought-provoking, and sometimes go unanswered.

[8] A sentence in which clauses are set parallel to each other without a connective.

11. *Teacher* argues third principle from character of God.
12. *Teacher* explains this argument.
13. *Teacher* argues third principle from experience.

A Jew advances an *ad hominem* argument[9] against this.

14, 15. *Teacher* refutes this argument by an appeal from experience.
16. *Teacher* clinches his major premise by an appeal to certainty. (Fourth principle.)

MINOR PREMISE.

17-29. The Jew has failed to fulfill the Law (He is unrighteous). Developed by:
17-20. *Teacher* sets forth a hypothetical case.
21-23. *Teacher* asks a series of leading questions (to touch conscience) in a searching manner.
24. *Teacher* appeals to authority (a confirmatory argument from Scripture, Isaiah 52:3).
25. *Teacher* appeals to authority (an argument from Ceremonial Law).
26. *Teacher* states a deduction in the form of a rhetorical question.
27. *Teacher* states a second deduction in the form of a rhetorical question.[10]
28, 29. *Teacher* clinches his minor premise by an argument from character. Conclusion delayed by
3:1. *A Jew* who raises a casuistic[11] objection: "What then is the advantage of being a Jew?"
2. *Teacher* gives a partial answer, being interrupted by
3. *A Jew* who interjects a suggestive question, calling for a negative answer.[12]

9 As though he said: "But the Gentiles have no written law, you are arguing beside the point."
10 A question not intended to elicit an answer but inserted for rhetorical effect.
11 A question with regard to duties, obligations, morals.
12 Introduced by μή. See Blass, Grammar of N. T. Greek, p. 254.

4. *Teacher* vehemently responds with an emphatic negation [13] supported by an appeal to authority (a confirmatory argument from Scripture, Psalm 51:4).
5. *A Jew* raises an *ad hominem* objection (in the form of a suggestive question calling for a negative answer).
6. *Teacher* vehemently denies the idea,[13] and answers it with a counter question.
7, 8. *A Jew* retorts by stating a maxim (which some have falsely attributed to Paul) which distorts Paul's point.
8. *Teacher* repudiates the maxim and clinches his point by a *reductio ad absurdum* rejoinder.[14]
9. *A Jew* raises a question of comparison.
9-18. *Teacher* answers by a universally sweeping negation which he supports by a keenly convincing appeal to authority (a Scriptural principle laid down in Psalm 14:1 ff. and 53:1 ff., and graphically described in Psalm 5:9; 140:3; 10:7; Isaiah 59:7 ff., and Psalm 36:1, in order).

CONCLUSION.

19-20. Drawn by an argument from antecedent probability:[15] "By works of law no mortal may hope to be declared righteous in God's sight."

Summary to this point (Presentation by Deduction):

Major Premise: God's Judgment is against all unrighteousness (The Gentiles are unrighteous).

Minor Premise: The Jew has failed to fulfill the Law (He is unrighteous).

13 μὴ γένοιτο, "Far be it!" "God forbid!" A formula especially frequent in Paul's writings (and in Epictetus; cf. Schweigh. Index Graec. in Epictetus, p. 392.—*Thayer*). "Fourteen of the fifteen N. T. instances are in Paul's writings, and in twelve of them it expresses the Apostle's abhorrence of an inference which he fears may be falsly drawn from his argument."—Burton, Moods and Tenses of N. T., § 177. Cf. also Lightfoot on Gal. 2:17. μὴ γένοιτο appears 10 times in this Epistle; 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11.

14 *I. e.*, the conclusion is manifestly absurd.

15 *I. e.*, from cause to effect.

Conclusion: The Jew is equally guilty with the Gentile before God.

3:21-31. (With an almost perceptible sigh of relief the Teacher begins to expound the means to the end—stated in the subject).

21. *Teacher* defines the subject under discussion and relates it to the present knowledge of the pupils.

22. *Teacher* proceeds from the general to the particular by drawing a nearer definition of his point.

23. *Teacher* restates a point already made (v. 19) and

24. proceeds to expound the method of the system now defined,

25. by stating the meaning and

26. the purpose of a great historical event.

27. *A Jew* raises a question for information.
Teacher answers it categorically.
A Jew raises a question with an implication.
Teacher denies the implication and answers the question adversatively.[16]

28. *Teacher* draws a consequent conclusion.

29, 30. *A Jew* proposes an alternative possibility.
Teacher meets this with a question previously admitted and answers it hypothetically.

31. *A Jew* raises a leading question implying a contrary conclusion.
Teacher vehemently denies this conclusion [13] and states

A POINT HE IS ABOUT TO PROVE: The New is a fulfillment of the Old.

4:1, 2. *A Jew* (sensing the trend of the discussion) presents an objection in the form of a crucial test case: Abraham.

3-5. *Teacher* meets this by an argument from his-

16 οὐχί, ἀλλά. (ἀλλά is a strong adversative.)

tory (the point in question) based on accepted authority (Gen. 15:6) which sets aside the objection and sustains his conclusion.

6-8. *Teacher* adduces further historic evidence from accepted authority to sustain his conclusion. (David, Psalm 32:1 ff.)

9. *A Jew* raises a question calling for explanation.

9-12. *Teacher* answers by supporting his conclusion from an argument of priority, and then proceeds to explain this point.

13-17. *Teacher* adduces another proof of his point with an argument by antithesis (Law vs. Grace) and an appeal to authority. (Gen. 17:5.)

18-25. *Teacher* clinches his point finally by an argument from identity (Abraham's faith the same as ours).

Summary, 3:21—4:25 (Presentation by Induction):

3:20-31. Exposition of New System.

4:1-25. Proof of this exposition:

- By argument from history—sustained by authority.
- By argument from priority—explained by history.
- By argument by antithesis—sustained by authority.
- By argument from identity—explained by history.

(Reading a doubtful expression on the faces of some of his pupils, as though they were saying, "That may all be true—but is it safe to venture on such a method?") the *Teacher* proceeds to

A POINT HE IS ABOUT TO EXPOUND: The Assured Effects of This Method.

5:1-5. *Teacher* expounds the assured effects of this method in actual experience.

6-9. *Teacher* sets forth the reason for this assurance in glowing terms, by drawing an analogy from human experience and proceeding *a fortiori*[17] to divinely assured consequences.

10. *Teacher* supports this conclusion by an argument in the form of a triple antithesis which

11. He climaxes with an additional reason for confidence in this method.

12-21. *Teacher* illuminates his point by an illustration from history (characterized by a digression), which he develops by contrasts and parallelisms, and concludes with an explanatory summary. This last point intensifies the group consciousness to a critical degree. Feeling that if this point is pressed to its logical conclusion it lays open the teacher's doctrine to a serious charge,

6:1. *A Jewish Christian* interposes a casuistic question, implying a *non sequitur* suggestion (does it not follow, that . . . ? etc.).

2-14. *Teacher* takes up

A POINT HE IS ABOUT TO EXPOUND: The Nature of This Method, by vehemently repudiating[13] the suggestion and proceeding to show that the implication of the point in question is set aside by a point more fundamental in character. His train of thought is developed in counter questions, symbolic metaphors, parallelisms, and a consequent exhortation.

15. *A Jewish Christian* asks a question implying a suggestion which might arise from the teacher's last point.

16. *Teacher* vehemently denies the suggestion, answers it with a counter question, and proceeds to expound his point (The Nature of This Method—It is a power greater than sin) by two illustrations from common life:

17 *I. e.*, "how much more."

17-23. The Analogy of Slavery (the substitution of freedom for bondage), a metaphor developed by vivid description, a pointed question, and suggestive contrasts.

7:1-6. The Analogy of the Marriage Bond (release upon death for union with another), a metaphor developed by symbolism and suggestive contrasts.

7. *A Jewish Christian* raises a question implying a suggestion which might follow from the last point.

8-25. *Teacher* vehemently denies the suggestion and goes on to expound his point (The Nature of This Method—It is a power greater than law) by an illustration drawn from his own personal experience, which is developed by an appeal to authority (Exod. 20:17, Deut. 5:21), vivid description, striking contrasts, deeply emotional exclamations, and a thankful conclusion.

(Seeing that the pupils are awed and subdued at the tremendous truth he has been expounding, yet eagerly receptive,)

8:1. *Teacher* takes up

A FINAL POINT FOR EXPOSITION: The Assured Effects of This Method (from a different viewpoint, cf. Chapter 5), *viz.:* "No condemnation," "No defeat," "No separation."[18]

17. *Teacher* begins with "Calm exposition and pastoral entreaty" (Sanday[19]) and develops his thought by means of parallelisms, comparisons (both negative and positive), and repetition.

18-30. *Teacher* proceeds to a "more impassioned outlook and deeper introspection" (Sanday[19]), developing his point by means of vivid descrip-

[18] See Godet, Introduction to Chapter VIII.
[19] International Critical Commentary, Romans, p. 190.

tion, pointed questions, illuminating comparisons, and confident assurances.

31. *A Christian* interposes a question of conclusion.

32-39. *Teacher* replies by proceeding from the impassioned and subdued tones in which he has been speaking "into a sort of lyric outburst, which quickens and swells to its magnificent climax" (Gairdner [20]).

"If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

"Who shall lay anything to the charge of God's elect? It is God that justifieth;

"Who is he that condemneth? It is Christ Jesus that died, yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

> For thy sake we are killed all the day long;
> We were accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Summary 5:1—8:39 (Presentation by Exposition):
Exposition of the Method whereby righteousness is attained by a discussion of its nature and effects.

20 Gairdner, Helps to the Study of the Epistle to the Romans, p. 77.

Summary of Presentation

1. St. Paul found a point of contact by appealing to the feelings of the group, thus securing their sympathetic interest.

2. This opened the way for the statement of the subject.

3. He opened the discussion by appealing to the imagination, thus winning attention; and by making his first point, thus securing an immediate reaction from the group.

4. He provoked thought and pricked the conscience by two leading and personal questions asked in a searching manner.

5. He led the group in the consideration of one aspect of the subject by developing a syllogism in the course of the discussion.

—The Major Premise was grounded on four principles: The first was stated abstractly, the second concretely, and both developed by repetition and contrast. The third principle was argued from character and experience, over against an *ad hominem* argument against it by the group. The fourth principle was grounded on an appeal to experience.

—The Minor Premise was developed in an animated discussion involving,

On the part of the teacher: The statement of a hypothetical case, a series of leading questions, four appeals to authority, two deductions, an argument from character, a counter question, and a *reductio ad absurdum* rejoinder.

On the part of the group: A casuistic objection, two leading questions, an *ad hominem* objection, an erroneous interpretation of the teacher's point, and a question of comparison.

—The Conclusion followed, being drawn by an argument from antecedent probability.

So far the teacher's method was *deductive*.

6. He led the group in the consideration of another aspect of the subject *inductively*.

By defining the issue and relating it to the present knowledge of the group.
By proceeding from the general to the particular.
By restatement and exposition.
By a categorical answer.
By an adversative answer.
By two strong denials.
By a deduction.
By a hypothetical case.
By an argument from history based on authority.
By an argument from priority explained by history.
By an argument by antithesis sustained by authority.
By an argument from identity explained by history.

The members of the group took part in the discussion:
By asking a question for information.
By raising a question with an implication.
By proposing an alternative possibility.
By raising a leading question.
By presenting a crucial test case.
By calling for the explanation of a certain point.

7. He led the group in the consideration of another aspect of the subject by *exposition* of points in question.

The exposition proceeded according to questions raised by members of the group in the form of:

Casuistic objections.
Suggestive questions.
A question calling for a conclusion.

The teacher proceeded to answer:

In the form of analogy (4 of them).
By relating personal experiences.
By illustrations from history.
By symbolism.
By *a fortiori* argument.
By argument by antithesis.
By pointed questions.
By counter questions.
By vehement denials.
By appeal to authority.
By vivid descriptions.
By suggestive contrasts.
By illuminating comparisons (both negative and positive).
By parallelisms.
By explanations.
By earnest entreaties.
By confident assurances.
By deeply emotional exclamations.
By thankful conclusions.
By a lyric outburst which rose to a magnificent climax.

This "close-up" first-hand study has led us right into the heart of St. Paul's methods as a teacher. It opens up but by no means exhausts another field of study, most engaging and instructive. Those of us who endeavor to re-teach the teachings of the great Apostle may well stop and reflect how we may put into practice what he did so spontaneously. We

may also reflect with profit on the question St. Paul propounded in this last study:

"Thou therefore that teachest another, teachest thou not thyself?" (Rom. 2:21.)

ADDITIONAL NOTE.—Romans 9-11 might be studied in the same way. Subject: Why was Israel rejected? This passage together with the one just studied (Rom. 1-8) are the most outstanding examples of this method. Other passages which are not so clearly discussional yet partake of this method are: I Cor. 1-4, Party Divisions. I Cor. 6, Litigation. I Cor. 7, Marriage. Gal. 2:11-21, What Makes a Man a Christian? Acts 28:17-28 is a brief description of a group discussion and its result.

Chapter IX

THE RESULTS OF ST. PAUL'S PEDAGOGY

Having studied the origin and nature of St. Paul's pedagogy, our interest turns naturally enough to its results. We ask, What then was the influence of his pedagogy? How many were influenced? How much were they influenced? How lasting was this influence? We are interested both in the quantity and quality; both in the immediateness and permanence of the influence he exerted as a teacher.

Adolphe Monod [1] says, "Should any one ask me to name the man who of all others has been the greatest benefactor of our race, I should say without hesitation the *Apostle Paul*. His name is the type of human activity the most endless, and at the same time the most useful, that history has cared to preserve."

While this challenging opinion of Monod is open to question, it is worth investigating at least, for any justification there may be for it.

The immediate results which attended the teaching career of St. Paul are impressive.

Every world teacher has had disciples. Buddha, Socrates, Jesus, each had an inner circle of immediate followers. One of the rewards of the teacher's giving is the receiving of friendship. Having found a way into the lives of others, they also enter into his. What a large number of personally intimate friends St. Paul had in his heart's affection! Turn

1 Adolphe Monod, *Der Apostel Paulus* (Five Discourses from the French). Quoted in MacDuff, Footsteps of St. Paul, p. 209.

ST. PAUL AT EPHESUS
From the painting by Eustache le Sueur

through the pages of the Acts and his Epistles and such names as these greet you, almost every one being introduced in some affectionate way: Timothy, the man of God; Luke, the beloved physician; Silas (Silvanus) the fellow-singer; Barnabas, "the good"; Mark, the young; Lydia, the seller of purple; Priscilla and Aquila, the tent-makers; Sopater of Berœa, the searcher of the Scriptures; Aristarchus, the fellow-prisoner; Secundus of Thessalonica; Gaius of Derbe; Tychicus, the amanuensis; Trophimus; Phœbe, the helper of many; Epænetus, the first fruit in Asia; Mary, the busy; Andronicus and Junias, fellow-prisoners; Ampliatus; Urbanus; Stachys; Apelles, the approved; Aristobulus; Herodion; Narcissus; Tryphæna; Tryphosa; Persis; Rufus, the chosen; Asyncritus; Phlegon; Hermes; Patrobas; Hermas; Philologus; Julia; Nereus and his sister; Olympas; Lucius; Jason, the courageous; Sosipater; Tertius, the amanuensis; Gaius, the host; Erastus, the city treasurer; Quartus; Sosthenes, the collaborator; Stephanas; Fortunatus; Achaicus; Epaphroditus, the fellow-soldier; Onesimus, the slave; Justus; Demas, who loved this present world; Archippus, the minister; Titus, the partner; Lois, the grandmother; Eunice, the mother; Crescens; Carpus; Onesiphorus; Eubulus; Pudens; Linus; Claudia; Artemas; Zenas, the lawyer; Philemon, the beloved brother; Apphia; Epaphras, the bond-servant; Apollos, the eloquent; etc. St. Paul reaped one of the fruits of faithful teaching: warm and radiant friendships.

As a teacher St. Paul not only made friends; he was a seeker after and a teacher of truth. Truth was a consuming passion in him. He staked his life upon it, consequently he shared the experiences common to any enthusiast for truth. Wherever he went something happened. Wherever men to-day study his Epistles thoughtfully, something happens!

Whether the tables turned for or against him, it was always the truth which motivated him.

At the sequel to the Council of Jerusalem, at Antioch where he "resisted Cephas to the face," he gives as the reason: "But when I saw that they were not pursuing a straightforward course in relation to the truth of the Gospel, I said unto Cephas before them all,"[2] etc. Clashes and controversy attended his teaching because the truth was at stake!

1. What he taught interfered with certain commercial pursuits. Consequently there were clashes with soothsayers,[3] silversmiths,[4] and craftsmen.[4]

2. His teachings aroused the antagonism and jealousy of the Jews, in Damascus,[5] Jerusalem,[6] Antioch of Pisidia,[7] Iconium,[8] Lystra,[9] Thessalonica,[10] Berea[11] and other places. For the truth he was stoned, and suffered all manner of hardships.[12]

3. His teachings sometimes clashed with established customs.[13] Conventions did not pervert the Apostle from his mission.

4. What he taught cut across the grain of the teachings of the Judaisers who taught that it was necessary to conform to the "works of the law" in order to be a Christian. Out of such a situation came the Epistle to the Galatians. In his plea the Apostle cries out: "So then am I become your enemy, by telling you the truth? . . . My little children, of whom I am again in travail . . . I am perplexed about you."[14]

5. He would not tolerate schism,[15] immorality,[16]

2 Gal. 2 : 11 ff. ὀρθοποδέω, used only here in Paul's writings. It means "to make a straight path" rather than "to walk erect." See Sophocles, Greek Lexicon of Roman and Byzantine Period, where this meaning is established by use of later ecclesiastical writers.

3 Acts 16 : 16, 19.
4 Acts 19 : 23, 24 ff.
5 Acts 9 : 19 ff.
6 Acts 9 : 26 ff. ; 22 : 1 ff. ; 23 : 1 ff.
7 Acts 13 : 45, 50.
8 Acts 14 : 2, 4, 5.
9 Acts 14 : 19.
10 Acts 17 : 5 ff.
11 Acts 17 : 13 ff.
12 II Cor. 11 : 23 ff. ; I Cor. 4 : 9 ff.
13 Acts 16 : 21.
14 Gal. 4 : 16-20.
15 I Cor. 1 : 10-15 ; Phil. 1-4.
16 I Cor. 5.

idolatry,[17] disorder,[18] idleness,[19] among his followers. Out of such situations came his Epistles to the Corinthians, to the Philippians, and to the Thessalonians. Because he would not permit any personal comfort or ambition of his own to come between him and one of his followers, the Epistle to Philemon was given to the world. His whole attitude in teaching might be summed up in his words to the Corinthians: "I seek not yours but you. . . . And I will most gladly spend and be spent for your souls. . . . If I love you more abundantly am I loved the less?"[20] No wonder such results followed!

Other immediate results of his pedagogy are:

1. Great masses, crowds, and whole cities were influenced:

"And the next sabbath almost the whole city was gathered together to hear the word of God." (Acts 13:44.)

"But the multitude of the city was divided." (Acts 14:4.)

"And with these sayings scarce restrained they the multitudes from doing sacrifice unto them." (Acts 14:18.)

"And the multitude rose up together against them." (Acts 16:22.)

"Set the city on an uproar." (Acts 17:5.)

"And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands." (Acts 19:26.)

"All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:10.)

"This is the man that teacheth all men everywhere against the people, and the law, and this place," (Acts 21:28) etc.

2. Perhaps the greatest tribute ever paid to any world teacher with respect to the effectiveness of his teaching was voiced by the Jews in Thessalonica when they said:

17 I Cor. 10.
18 I Cor. 11.
19 II Thess. 1-3.
20 II Cor. 12:14, 15.

"These that have turned the world upside down are come hither also." (Acts 17:6.) [21]

3. The pedagogy of St. Paul appealed to the philosophers of Athens. Upon invitation the Apostle met them on their own grounds, quoted from their own poets, and proved his point so conclusively that there was nothing left for them to do but either to accept his teaching or mock him.[22]

4. In Ephesus he taught so effectively for over two years that

"Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver." (Estimated at about $10,000.00.) [23]

His pedagogy not only touched the conscience, but freed the mind from the bondage of superstition.

But more impressive are the *permanent results* of his pedagogy.

His influence on early Christian education is paramount. Seeley says: [24]

"The Apostles and Church Fathers were foremost in all educational matters. . . . They caught the spirit of the Master, and sought to instruct the head as well as the heart. . . . Men like Paul, Origen, Chrysostom, Basil the Great, and Augustine, did much good, not only in building up the church, but also in promoting education, the chief handmaid of the church. Indeed all educational progress during the early Christian centuries centers about the names of these men."

21 A recent cable dispatch from Salonica, Greece (the Thessalonica of Paul's day) brings the news of the extraordinary honors conferred upon Dr. John R. Mott in connection with the laying of the cornerstone of a modern Y. M. C. A. building in that city. The building is being erected at the intersection of two city thoroughfares, one of which has been named "Y. M. C. A. Avenue" and the other "John R. Mott Street." Is this a confirmation of the permanency of St. Paul's pedagogy?

22 Acts 17:16 ff.

23 Acts 19:18, 19.

24 Seeley, History of Education, pp. 101, 102.

At the head of this succession and next to the Master himself stands St. Paul. It was the result of his extensive teaching-travels throughout the Roman world that a Jewish sect became a world religion. His work was so important that some have even called him the second founder of the Christian church.[25] He united the Occident and the Orient by bringing to Europe a religion which originated in the Orient. In this one way he predetermined the history of Europe to the present day.

Although he was not a personal disciple of Jesus, it is unquestionably true that he understood the content of the Christian message better than any other Apostle, and by the nature of his personality was better fitted to interpret it to the world. One-fourth of the New Testament is the result of his pedagogy, and another fourth was written by one of his companions, much of which is about him, and gives us the only information about him outside of his Epistles. Thus this Apostle of justifying faith and of evangelical freedom has become the great teacher of nations. "His wonderful epistles, which far exceed in value all the classical literature put together, are to this day, as they have been for eighteen centuries past, an inexhaustible source of instruction and comfort, the richest mine of doctrines of free grace, an armory against lifeless formalism and mechanical obedience to the letter, and the mightiest lever of evangelical reform and progress in the church."[26]

Next to Jesus more volumes have been written about his life and work than of any other mortal.[27] In the library of the Theological School of Harvard University there are more than 2,000 volumes dealing directly with his life and letters, not to speak

25 See Cubberley, The History of Education, p. 87.
26 Schaff, History of the Christian Church, Vol. I, last sentence in section 19.
27 See S. G. Ayres, Bibliography on Jesus Christ our Lord. Contains references to 5,000 titles.

of the multitudinous commentaries and histories in which the teaching of Paul has an important place. On the Epistle to the Galatians alone at least 108 exegetical commentaries have been written since the Reformation.[28]

The permanent results of St. Paul's pedagogy are seen also in the lives of influential leaders since his time. Augustine, Luther, and John Wesley are regarded as the most potent moral forces (and in a sense intellectual as well) in the Church since the time of St. Paul. Yet each of them came to their own through a critical experience in which a sentence uttered by St. Paul was the determining factor.

Augustine (354-430 A. D.): According to his Confessions he was in a garden of the Villa Cassiciacum, not far from Milan, in September of the year 396, amidst the most violent struggles of the mind and heart, when he heard the voice of a child singing, "Take, read!" A copy of *St. Paul's Epistle to the Romans* was lying nearby, which he opened, and his eyes fell upon these words, "Put on the Lord Jesus Christ." (13:14.) From that time on, his restless heart rested in peace. What all his teachers in the schools of Madaura and Carthage had not taught him, what he had not found on his journeys to Rome and Milan, or on his tedious wanderings through the labyrinth of carnal pleasures, Manichean mock-wisdom, Academic skepticism and Platonic idealism, St. Paul taught him in a sentence. And thus, as Schaff says, was wrought "in the man of three and thirty years that wonderful change which made him an incalculable blessing to the whole Christian world, and brought even the sins and errors of his youth into the service of the truth." [29]

Martin Luther (1483-1546): "The sudden en-

[28] See Bibliography in Commentaries by Meyer and Burton.
[29] See Schaff, History of the Christian Church, Vol. III, pp. 991, 992, for a fuller account, together with valuable references in footnote.

lightenment, the personal revelation which was to change his whole life, came to him when he was reading *the Epistle to the Romans* in his cell. . . . It was this contact with the Unseen (through this Epistle of St. Paul) which fitted Luther for his task as the leader of men in an age which was longing for a revival of moral living inspired by a fresh religious impulse."[30]

John Wesley (1703-1791): "On the 29th of May 1738, he found the object of his desire; the coveted assurance was received, and a fire destined to light a kindred flame over nations and continents was kindled in his heart. His own account of the event is as follows:

"In the evening I went very unwillingly to a society in Aldersgate, where one was reading Luther's Preface to *the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

"This was the experience," says Sheldon,[31] "which served as the foundation of his great work." Methodism, the largest and most rapidly increasing Protestant denomination to-day, is the result.

Chrysostom gave to St. Paul the glorious name of "The Heart of the World." If this were true in his day it is even more true to-day, for as Jefferson says:[32]

"When he speaks to us, mysterious powers awaken in us. He quickens us, kindles us, arouses us to aspire and dream. We have to reckon with him as a world force. He is a potent

30 T. M. Lindsay, A History of the Reformation, pp. 203, 204.
31 Sheldon, History of the Christian Church, Vol. II, p. 46.
32 Jefferson, The Character of Paul, p. 375.

factor in social evolution. He is one of the determining influences in our Western civilization. The prints of his fingers are on our institutions. His ethical ideals stand in the market-place. His ideas are running in our blood. He has woven himself into the fiber of our consciences and conduct. We are influenced by him even when we are least conscious of him. . . . The whole world would to-day be different had Saul of Tarsus never lived."

His present day influence in the world is seen also in the tale of figures. The 1924 World Almanac gives the following statistics for the religious membership of the world:

Roman Catholic	273,500,000
Orthodox Catholic	121,801,000
Protestant [33]	170,900,000
Total Christian	566,201,000
Jews	15,286,000
Mohammedans	219,030,000
Buddhists	135,161,000
Hindus	210,400,000
Confucianists and Taoists	301,155,000
Shintoists	20,512,000
Animists	136,325,000
Miscellaneous	16,300,000

From the simple quantitative standpoint Jesus and St. Paul influence more people to-day than any other world teacher. But here St. Paul reverently stands aside and worships the Master Teacher with his fellow-Christians, for the supreme end of all his pedagogy was simply to interpret Jesus to the world. We have seen that he did this with all the art of a

[33] In four years the net gain of Protestantism is 3,900,000, all other religions showing a loss except the Orthodox Catholic (gain 801,000) and the Jews (gain 314,000).

true teacher. The present world unrest evidences a nominal rather than a serious interest in what St. Paul taught, a superficial rather than a studied application of his teachings. Let any individual or group join Augustine, Luther, and Wesley at the feet of St. Paul, and he will show them, and all the world that will listen, the meaning of and the way to the *summum bonum.*

Chapter X

A CRITICAL ESTIMATE OF ST. PAUL'S PEDAGOGY

The purpose of this study has been to bring together somewhat more fully than can be easily found elsewhere the material for making an estimate of St. Paul from a pedagogical standpoint. Having gathered this material, an evaluation of it is now in order. This evaluation will at least approximate for us what place should be assigned to St. Paul in educational history.

This raises the question: What place has been given to him in the history of education? The answer is a brief one: He has been recognized as a pupil of the celebrated Gamaliel;[1] as the second founder of the Christian Church;[2] as one of the leaders who "did much good, not only in building up the Church but also in promoting education, the chief handmaid of the church."[3] In a word no definite place has been given him. Perhaps the reason for this is that "the complex environment of his time, and the not less complex ideas which his fertile and subtile mind expressed, have, it would seem, disguised from many readers the real Paul."[4] On the other hand men have been so interested in his teachings that they have missed the pedagogy of the teacher. St. Paul did not display his art. "The Ideal teacher must have a readiness to be forgotten. And what is harder? . . . A teacher does not live

1 Cyclopedia of Education, Monroe. Article "Gamaliel."
2 See Cubberley, The History of Education, p. 87.
3 Seeley, History of Education, pp. 101, 102.
4 Peabody, St. Paul and the Modern World, Preface, x.

for himself but for his pupil and for the truth he imparts."[5] In this sense St. Paul is an Ideal teacher. Consequently those interested in St. Paul's teachings have failed to sense his significance as a teacher, while those interested in education have not recognized the pedagogy latent in his teachings.

This study made entirely from the pedagogical point of view would be incomplete without a pedagogical evaluation.

1. St. Paul's pedagogy was *effective* both immediately and permanently. His pedagogy influenced not only a large circle of intimate associates but embraced the bounds of the Roman Empire. Contemporary leaders paid him the unprecedented tribute that he had "turned the world upside down."[6] His influence also is permanent. A religion born on Oriental soil was projected by his pedagogy into Europe, thus uniting the Orient and the Occident, and consequently pre-determining the history of Europe for all these centuries. Next to the Master Teacher his influence is paramount on early Christian education. He made explicit in his teachings what the Master Teacher had made implicit by his life. His pedagogy is preserved in a literature written by himself, in the current language of the people, a literature which is unequaled by any other except that of which it is a part (the Scriptures). His words have a perennial potency. Under his tuition Augustine, Luther, Wesley came to their own and moved the world. Whenever men to-day sit at his feet and consider him seriously, something happens. His pedagogy not only spans the centuries, it girds the globe. His teachings, together with those of the Master Teacher, influence more people to-day than any other world teacher who ever lived.

2. St. Paul practiced many things which modern

5 Palmer, The Teacher, pp. 25, 26.
6 Acts 17 : 6.

educators preach. He did spontaneously and naturally what we seek so studiously to embody. He employed the pedagogic arts so effectively both in discourse and discussion that many besought and followed him with glad and eager hearts. Yet his art, like Socrates', had a blemish. He used the leading question to interrogate his pupil and bring him to his viewpoint. He did not seek to inform the intellect for its own sake, but to move to action. Yet his pedagogy was directed to the mind in his appeals which won interest and captured attention. He used various means to probe the consciousness of his hearers, appealing by way of perception, apperception, memory, imagination, judgment, and reason. He tapped the springs of feeling by words and actions, and set streams of worthy acts flowing from their lives by inviting imitation and prompting by suggestion. The ideas he taught found expression in action because they were felt by the pupils. Because he appealed to the whole man he received a response from the whole man. He stands the test of modern standards.

3. St. Paul was an Educator as well as a Teacher. He not only taught well but thought well. His educational views are concerned chiefly with the unit and the foundation of human society: the home and the church. His views of the home are a reflection of Hebrew domestic education intensified by a glowing Christian consciousness. They are unequaled for their completeness and sublimity, although not all his views are accepted by modern pedagogy (*e. g.*, his view of child nature), nor by modern sociology (*e. g.*, the submission of wife to husband). The educational function of the church according to Paul is to call out the whole man to complete living in the supreme adjustment of his personal relation to God and man. As a prisoner of his age he offered no place in the teaching function of the Church to

women. While this is a blemish from present standards and practice, yet we may infer what his view would be if he lived to-day. St. Paul omits reference to school education. This aspect of education receives our chief attention to-day. Yet his manner and methods of teaching find application in school education. The modern world would do well to practice his ideas of home instruction and aim at an achievement of his highly ennobling and practical ideals. St. Paul forgot neither man's social obligation nor his civic duties. His views in both cases are distinctly pertinent and applicable to present day conditions. (See Chapter V.)

4. His aims as a teacher touched every side of man's nature, and all of them focused in one unique central aim, an aim which united religion and education toward the realization of complete manhood in this life (and as his teachings further indicate, in the life to come), the perfect standard and dynamic of which is Christ. If early Christian Education may be characterized as "other-worldly," as it is by Graves, this survey of St. Paul's aims shows that his emphasis at least was not one-sided in this respect. His aim is so all-inclusive that it is in harmony with the combined aims of modern education, and it is so central and focused that it puts the emphasis where the modern emphasis is not, and ought to be. (See Chapter IV.) In this sense he is a prophet to modern education, and his voice may well be heeded.

5. St. Paul's qualifications as a teacher emerge from his teaching career. He understood human nature; he knew and embodied what he taught; he had a high conception of the teacher's function; his physical presence, though possibly weak, was transfigured by a radiant personality; he had an effective voice and a speaking eye; his character is thoroughly human, predominantly positive in quality; his per-

sonality was projected by means of a superior mental, emotional, and volitional endowment. These facts give St. Paul a high rating as a teacher in the light of present day standards.[7]

6. St. Paul's pedagogy was sourced in his training; a training to which his race, his home, his school, and his wider experiences in Tarsus and the Roman world contributed. His traditional Hebrew training with its emphasis on religion and morality, and pedagogic method (although laboriously memoriter) having given him the teacher's background and technique; the cultural influences in Tarsus having awakened in him the teacher's sense of appreciation; and his contact with the surge of the Roman world having given him the teacher's vision, he was made finally ready for his mission as a world teacher by a transforming life experience on the road to Damascus. Having been made "free," he henceforth has been a teacher of nations, the Apostle of Evangelical Freedom and of Justifying Faith.

"Who can calculate the mighty influence of his life upon maxims, upon manners, upon literature, upon history,—in short upon the whole development of humanity!"

What then is St. Paul's place in educational history? Our conclusion follows logically from the facts. He is a world teacher of first rank, an educator of distinction. Therefore he deserves a conspicuous place in the history of education.

[7] See Dushkin, Qualifications of the Ideal Jewish Teacher, in *The Jewish Teacher*, Vol. I, No. 1, January, 1916, pp. 51-61. A standard of evaluation based on such authorities as: Palmer, The Ideal Teacher; White, School Management, pp. 17-48; Fitch, Lectures on Teaching, Ch. 1; Seeley, New School Management, Chs. 1 and 2; Milner, The Teacher, Chs. 3-8; Colgrove, The Teacher and the School, Chs. 2-4; Ruediger, Agencies for Improving Teachers; McMurray, Elementary School Standards, Chs. 1, 4, 7, 8, 9, 12; Strayer, Briefer Course in Teaching Process; etc.

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To the Thessalonians. I.
To the Thessalonians. II.
To the Corinthians. I.
To the Corinthians. II.
To the Galatians.
To the Romans.

Epistles written during his first imprisonment (63-?)
To the Philippians.
To the Ephesians.
To the Colossians.
To Philemon.

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To Timothy. II.

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